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THE

ETYMOLOGICAL COMPENDIUM;

OR,

PORTFOLIO OF ORIGINS AND INVENTIONS:

COMPRISING

LANGUAGE, LITERATURE, AND GOVERNMENT.
ARCHITECTURE AND SCULPTURE.
MUSIC, PAINTING, AND ENGRAVING.
DISCOVERIES AND INVENTIONS.
RISE AND PROGRESS OF THE DRAMA.
COMMERCE AND THE USE OF MONEY.
ARTICLES OF DRESS AND LUXURIES.
NAMES, TRADES, AND PROFESSIONS.
TITLES, DIGNITIES, AND INSIGNIA.
PARLIAMENT, LAWS, AND PLOTS.
UNIVERSITIES AND RELIGIOUS SECTS.
EPITHETS AND PHRASES.
REMARKABLE CUSTOMS, &c. &c.
GAMES, FIELD SPORTS, &c.
SEASONS, MONTHS, AND DAYS OF THE WEEK.
ETYMONS OF WORDS AND TERMS, &c.

SEAS, ISLANDS, CITIES, TOWNS, COLLEGES,
CORPORATIONS, BOROUGHS, ETC.

CONTAINING A PARTICULAR
ACCOUNT OF LONDON AND ITS PUBLIC BUILDINGS;
ITS WARDS AND COMPANIES; INNS OF COURT AND CHURCHES;
STREETS AND LOCALITIES; PUBLIC HOUSE SIGNS AND
COFFEE HOUSE APPELLATIONS.

BY WILLIAM PULLEYN.

THE SECOND EDITION, CONSIDERABLY ENLARGED.

"With every sort of origin this work is graced,
Vast store of modern anecdote you'll find,
With good old story quaintly interlaced;
The theme as various as the reader's mind."

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INTRODUCTION.

To collect into a focus, a series of Origins and Etymologies, that lay scattered through various Publications, ancient and modern;—to place within the reach *of all*, what hitherto could only be procured by *the few*;—to instruct the rising generation,—to amuse the curious of all ages, and to save trouble to the antiquary, a mass of interesting and instructive matter, has been concentrated within the small compass of this volume, and which, the Compiler unhesitatingly submits to the Public, with the conviction, that should it be found below their praise, it will, nevertheless, remain undeserving of their censure.

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THE

ETYMOLOGICAL
Compendium.

"To be in the daily habit of speaking of matters, of which we know not the derivation, or origin, is to be in a state of ignorance."—*Locke.*

"The pictures drawn in our minds, are laid in fading colours; and if not sometimes refreshed, vanish and disappear."—*Ibid.*

SECTION I.

ORIGIN AND PROGRESS OF LANGUAGE, LITERATURE, ARCHITECTURE, PAINTING, SCULPTURE, MUSIC, ENGRAVING, GOVERNMENT, &c.

ORIGIN OF LANGUAGE.

If we suppose, says **Blair**, a period before any words were invented, or known, it is clear that men could have no other method of communicating to others what they felt, than by the cries of passion; accompanied with such motions and gestures as were further expressive of passion; for these are the only signs which Nature teaches to all men, and which are understood by all.

One who saw another going into a place where he himself had been frightened, or exposed to danger, and who sought to warn his neighbour of that danger, could contrive no other way of doing so, than by uttering those cries, and making those gestures, which are the signs of fear; just as two men at this day, would endeavour to make themselves understood by each other, who should be thrown together on a desolate island, ignorant of each others language. Those exclamations, therefore, which by grammarians, are called *interjections*, uttered in a strong and impassioned manner, were beyond doubt the first elements or beginning of speech.

Interjections, would be followed by names of objects, or *nouns*, these by names of actions, or *verbs;* these by qualities of nouns and actions, as *adjectives* and *adverbs;* and these would be successively followed by *prepositions, pronouns, articles,* and *conjunctions.*

When more enlarged communication became necessary, and names began to be assigned to objects, in what manner can we suppose men to have proceeded in this assignation of names, or invention of words? Undoubtedly, by imitating as much as they could the nature of the object which they named, by the sound of the name which they gave to it. Whenever objects were to be named, in which, sound, noise, or motion, were concerned, the imitation by words was abundantly obvious. Nothing was more natural than to imitate by the sound of the voice, the quality of the sound or noise, which any external object made, and to form its name accordingly. Thus in all language we find a multitude of words that are evidently constructed upon this principle. A certain bird is termed a *cuckoo*, from the sound which it emits; when one sort of *wind* is said to *whistle*, and another to *roar;* when a *serpent* is said to *hiss*, a *fly* to *buzz*, and falling *timber* to *crash;* when a *stream* is said to *flow*, and *hail* to *rattle;* the analogy between the *word*, and the *thing* signified, is plainly discernable.

ENGLISH LANGUAGE.

The English language, or rather, the ancient language of Britain, says the Encyclopedist, or Circle of the Sciences, is generally allowed to have been the same with the Gaulic, or French, (this island in all probability, having been first peopled from Gallia), as both Cæsar and Tacitus affirm, and prove by many strong and conclusive arguments, as by their religion, manners, customs, and the nearness of their situation. But now we have very small remains of the ancient British tongue, except in Wales, Cornwall, the Islands and Highlands of Scotland, part of Ireland, and some provinces of France; which will not appear strange, when the following historical events, elucidating the rise and progress of the English language, are taken into consideration.

Julius Cæsar, some time before the birth of our Saviour, made a descent upon Britain, though he may be said rather to have discovered than conquered it;* but about the year of Christ forty-five, in the time of Claudius, Aulus Plautius was sent over with some Roman forces, by whom two kings of the Britons, Codigunus and Caractacus, were both overcome in battle; whereupon a Roman colony was planted at Malden, in Essex, and the southern parts of the island were reduced to the form of a Roman province; after that, the island was conquered as far North as the Firths of Dumbarton and Edinburgh, by Agricola, in the time of Domitian; whereupon, a great number of the Britons, in the conquered part of the island, retired to the West part, called Wales, carrying their language with them.

The greatest part of Britain being thus become a Roman province, the Roman legions, who resided in Britain for above 200 years, undoubtedly disseminated the Latin tongue; and the people being afterwards governed by laws written in Latin, must necessarily make a mixture of languages. This seems to have been the first mutation the language of Britain suffered.

Thus the British tongue continued, for some time, mixed with the provincial Latin, till the Roman legions being called home, the Scots and Picts took the opportunity to attack and harass England; upon which, king Vortigern, about the year 440, called the Saxons to his assistance, who came over with several of their neighbours, and having repulsed the Scots and Picts, were rewarded for their services with the Isle of Thanet, and the whole county of Kent: but growing too powerful, and not being contented with their allotment, dispossessed the inhabitants of all the country on this side of the Severn; thus the British tongue was in a great measure destroyed, and the Saxon introduced in its stead. What the Saxon tongue was, long before the conquest, about the year 700, we may observe in the most ancient manuscripts of that language, which is a gloss on the Evangelists, by Bishop Edfrid, in which the three first articles on the Lord's Prayer run thus:—

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* It has been lately proved by astronomical demonstration, that Cæsar arrived for the first time in front of the cliffs of Dover, on the 23d of August, B. C. 55, at ten in the morning, and finally effected his landing at 3 o'clock of the same day in the Downs, 8 miles from Dover, between the South Foreland and Deal.

"Uren Fader thic arth in heofnas, sic gehalgud thin noma, so cymeth thin ric. Sic thin willa sue is heofnas, and in eortho," &c.

In the beginning of the ninth century, the Danes invaded England, and getting a footing in the eastern and northern parts of the country, their power gradually increased, and they became sole masters of it in 200 years. By this means, the ancient British gained a tincture of the Danish language; but their government being of no long continuance, did not make so great an alteration in the Anglo-Saxon, as the next revolution, when the whole land, A. D. 1067, was subdued by William the Conqueror, Duke of Normandy, in France; for the Normans, as a monument of their conquest, endeavoured to make their language as generally received as their commands, and thereby rendered the British language an entire medley.

About the year 900, the Lord's Prayer in the ancient Anglo-Saxon ran thus:—

"Thu ure Fader the eart on heofenum, si thin nama gehalgod; cume thin rice si thin willa on eorthon swa, swa on heofenum," &c.

It will now clearly be seen, that the *English Language* had its origin in a compound of others.

"Great, verily," says Camden, "was the glory of our tongue, before the Norman Conquest, in this, that the old English could express, most aptly, all the conceptions of the mind in their own tongue, without borrowing from any."

That the English language, although of an heterogenous origin, possesses more poetical capabilities, than any other, at the present day, there can be no question. Dr. Johnson says, in speaking of languages, "the Spanish for love, the French for gallantry, the Italian for music, and the English for *poetry*."

BURLESQUE.

F. Vavassor mentions, in his book *De Ludicra Dictione*, that *burlesque* was altogether unknown to the ancients; but others are of a different opinion. We even find that one Raintovious, in the time of Ptolemy Lagus, turned the serious subject of tragedy into ridicule, which is, perhaps, a better plea for the antiquity of farce than of burlesque. The Italians seem to have the justest claim to the invention of burlesque; the first of this kind was Bernio, who was followed by Lalli, Caporali, &c. From Italy it passed into France, and became there so much the mode, that in 1649, there appeared a book under the title of "The Passion of our Saviour," in burlesque verse. From thence it passed into England, where some have excelled therein.

ON THE ORIGIN OF GOVERNMENT AND SOCIETY.

The distinction between the origin of Government and the origin of Political Society, is thus defined in *Cooper's Letters on the Irish Nation*, 1799:—

From the writings of *Aristotle*, we are taught to consider the origin of Government *not* as a work of art, or of intellect, much less as the result of contract; but as the consequence of a natural instinctive impulse towards comfort, convenience, and security. Government was not made, created, or covenanted; but arose out of human nature. Laws, indeed, which were afterwards added, are artificial aids and contrivances to prop and support Government. They thwart, control, and subject the passions of individuals, in order to prevent their injuring society. But the origin of political society is totally distinct. It was dictated by nature, and cherished by a conviction and sensation of its utility. The same principle of general convenience, which for the well-being of mankind, necessarily gave rise to government, still holds it together, and must ever continue to do so. Utility is thus the moral principle upon which the obedience of citizens and the protection of magistrates rests. It was Nature which established the subordination of servant and master, of family to father, and of wife to husband. These three branches of domestic economy are the germ of all government. *Principium Urbis et quasi Seminarium Reipublicae.* "The British Government," says *Montesquieu,* "is one of the wisest in Europe, because there is a body which examines it perpetually, and which is perpetually examining itself; and its errors are of such a nature, as never to be lasting, and are frequently useful, by rousing the attention. In a word (he adds) a free government, that is to say, one for ever in motion, cannot support itself, unless its own laws are capable of correcting the abuses of it." The benevolent *Hanway* says, "Government originates from the love of order. Watered by police it grows up to maturity, and, in the course of time, spreads a luxuriant comfort and security. Cut off its branches, and the mere trunk, however strong it may appear, can afford no shelter." Police being one of the means by which an improved state of society is produced and preserved, is defined by *Mr. Colquhoun* to be, "a new science; the properties of which, consist not in the judicial powers which lead to punishment, and which belong to magistrates alone; but in the prevention and detection of crimes, and in those other functions which relate to internal regulations for the well ordering and comfort of civil society." "Again," says he, "to effect this purpose, inestimable in a national point of view, and benevolent and humane to all whose vices and enormities it tends to restrain; a police must be resorted to upon the broad scale of general prevention, mild in its operations, effective in its results; having justice and humanity for its basis, and the general security of the state and individuals for its ultimate object."

ORIGIN OF BOOKS, AND VARIOUS OTHER MATTERS CONNECTED WITH THEM.

Several sorts of materials were used formerly in making records; plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first materials employed to engrave such things upon, as men were willing to have transmitted to posterity. *Josephus* speaks of two columns, the one of stone, the other of brick, on which the children of *Seth* wrote their inventions and astronomical discoveries. *Perphyrius* makes mention of some pillars, preserved in Crete, on which the ceremonies, practised by the Corybantes in their sacrifices, were recorded. *Hesiod's* Works were originally written upon tables of lead, and deposited in the temple of the muses, in Boetia.

The Ten Commandments delivered to *Moses* were written upon stone; and *Solon's* Laws upon wooden planks. Tables of wood, box, and ivory, were common among the ancients; when of wood, they were frequently covered with wax, that people might write upon them with more ease, or blot out what they had written. The leaves of the palm tree were afterwards used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the lime, the ash, the maple, and the elm; from hence comes the word *liber,* which signifies the inner bark of the trees; and as these barks were rolled up, in order to be removed with greater ease, these rolls were called *volumen,* a volume; a name afterwards given to the like rolls of paper or parchment.*

Thus we find books were first written on stones, witness the Decalogue given to Moses; then on the parts of plants, as leaves chiefly of the palm tree; the rind and barks, especially the tilia, or phylleria, and the Egyptian *papyrus.* By degrees wax, then leather, were introduced, especially the skins of goats and sheep, of which at length *parchment* was prepared: then lead came into use; also linen, silk, horn, and lastly, *paper* itself. The first books were in the form of blocks and tables; but as flexible matter came to be wrote on, they found it more convenient to make their books in the form of rolls; these were composed of several sheets, fastened to each other, and rolled upon a stick, or *umbilicus,* the whole making a kind of column or cylinder, which was to be managed by the *umbilicus* as a handle, it being reputed a crime (as we are told) to take hold of the roll itself.

The outside of the volume was called *frons;* the ends of the *umbilicus, cornua* (horns), which were usually carved, and adorned with silver, ivory, or even gold and precious stones; the title was struck on the outside, and the whole volume, when extended, might make a yard and a half wide, and fifty long. The form, or internal arrangement of books, has also undergone many varieties; at first the letters were only divided into lines, then into separate words, which, by degrees, were noted with accents, into periods, paragraphs, chapters, and other divisions. In some countries, as among the Orientals, the lines began from the right and ran leftward; in others, as the northern and western nations, from left to right; others, as the Greeks, followed both directions, alternately going in the one, and returning in the other, called *Coustrophedon;* in most countries the lines run from one side to the other; in some, particularly the Chinese, from top to bottom. Again, in some the page is entire and uniform; in others divided into columns; in others, distinguished into texts and notes, either marginal or at the bottom; usually it is furnished with signatures and catch words; sometimes also with a register, to discover whether the book is complete. To these are added summaries, or side-notes, and the embellishments, as in old books, of red, gold, or initial letters; they had likewise, as with the moderns, their head pieces, tail-pieces, effigies, schemes, maps, and the like. There were also certain formulas at the beginnings and endings of books; the one to exhort the reader to be courageous, and proceed to the following books; the others were conclusions, often guarded with imprecations against such as should falsify them. Of the earlier books we have nothing that is clear on that subject. The Books of Moses are doubtless the oldest books now extant; but there were books before those of Moses, since he cites several. Scipio Sgambati, and others, even talk of books before the deluge, written by the Patriarchs Adam, Seth, Enos, Cainan, Enoch, Methusalem, Lamech, Noah and his wife; also by Ham, Japhet and his wife; besides others by dæmons or angels; of all which some moderns have found enough to fill an *antedeluvian* library: but they appear all either the dreams of idle writers, or the impostures of fraudulent ones. A Book of Enoch is even cited in the Epistle of Jude, ver. 10 and 15, from which some endeavour to prove the reality of the antediluvian writings; but the book cited by that apostle is generally allowed, both by ancient and modern writers, to be spurious. Of profane books, the oldest extant are Homer's* Poems, which were so even in the time of Sextus Empiricus; though we find mention in Greek writers of seventy others prior to Homer, as Hermes, Orpheus, Daphne, Horus, Linus, Musaeus, Palamedes, Zoroaster, &c., but of the greater part of these, there is not the least fragment remaining; and of others, the pieces which go under their names are generally held by the learned to be suppositious. Hardouin goes farther, charging all the ancient books, both Greek and Latin, except Cicero, Pliny, Virgil's Georgics, Horace's Satires and Epistles, Herodotus, and Homer, to be spurious, and forged in the 13th century, by a club of persons, under the direction of one Severus Archontius. Among the Greeks it is to be observed, the oldest books were in *verse*, which was *prior to prose*. Herodotus's History is the oldest book extant of the prosaic kind.

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* The name is derived from the Latin *volvo,* to roll up, the ancient manner of making up books, as we find in Cicero's time the libraries consisted wholly of such rolls.

To books we are indebted, as one of the chief instruments of acquiring knowledge; they are the repositories of the law, and vehicles of learning of every kind; our religion itself is founded in books, and without them, says Bartholin, "God is silent, Justice dormant, Physic at a stand, Philosophy lame, letters dumb, and all things involved in Cimmerian darkness."

The eulogia which have been bestowed upon books are infinite; they are represented as the refuge of truth, which is banished out of conversation; as standing counsellors or preachers, always at hand, and always disinterested; having this advantage over all instructions, that they are ready to repeat their lesson as often as we please. Books supply the want of masters, and even, in some measure, the want of genius and invention, and can raise the dullest persons who have memory, above the level of the greatest geniuses, if destitute of their help. Perhaps their highest glory is the affection borne them by the greatest men of all ages. Cato, the elder Pliny, the Emperor Julian, and others, are on record for their great devotion to books; the last has perpetuated his passion by some Greek Epigrams in their praise. Richard Bury, Bishop of Durham, and Lord Chancellor of England, has an express treatise on the love of books.

THE ALPHABET.

The Greek Alphabet consisted of sixteen letters till 399 B.C., when the Ionic of twenty-four characters was introduced.

DEDICATIONS TO BOOKS.

Dedications to Books were first introduced in the time of Mecænas, A.D. 17; practised for the purpose of obtaining money in 1600.

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* See Origin of "Book Printing in England."

ON THE ORIGIN OF PAMPHLETS.

"Words, words, words." *Hamlet.*

How many subjects owe their birth to a Pamphlet, which, but for the temptation it affords to the expression of temporary feelings, and trivial discussion, (to which local or personal prejudices may have given importance), would have died a natural death, or have been smothered in the attempt to perpetuate them, under the more repulsive garb of even the most tiny volume? Pamphlets are like essences, combining in a narrow compass all the pungency of the subject, of which they treat; where the declamation and violence of the writer are admired while sparingly used, but would be tedious, if not disagreeable, if spread over a wider field. They may be called a species of missile weapons, easily discharged against an adversary; not the less dangerous because they are light, and generally bearing a portion of that fire and spirit to which they owed their existence. Every controversy is preceded by them; like the skirmishers of modern warfare, they are the irregular auxiliaries of literature, which, though not formerly enlisted in its service, may, like wandering guerillas, yet do fearful execution. "From pamphlets," says the *Icon Libellorum,* "may be learned the genius of the age, the debates of the learned, the follies of the ignorant, the views of government, the oversights of the statesman. They furnish beaux with their airs, coquets with their charms; pamphlets are as modish ornaments to a gentleman's toilet, or to gentlemen's pockets; they are chat to the talkative, stories for nurses, toys for children, fans for misses, poverty to their authors, gain to the lucky, fatal to the unlucky."

The term *Pamphlet*, however, does not appear to be of older origin than the time of Elizabeth, though that form of writing to which we apply the term, is of great antiquity, if we can trust the Jewish Rabbinical writers. Most of all books were originally published in the pamphlet form. The Scriptures were supposed to have been written in this manner at first, in distinct sheets, or rolls, as they were affixed by the command of Heaven to the doors of the Temple, or Tabernacle. The same may probably be asserted of the mode of divulging the warnings of the minor prophets, from the different occasions which were the subjects of their predictions, and the smallness of their contents. The Heathen writings were generally published the same way, and for that reason were called *Centores*, and were frequently recited separately. Amongst all fabulous writers the Jewish Rabbins occupy the first place; and the pamphlets, or small treatises, preserving their traditions, collected in their Talmud, and originally published at Venice, amounted to no less than fourteen volumes in folio. Next to them in the rank of fiction, and of magnitude, may be classed the "Legends of the Saints," published by the Jesuits in 1673, and amounting, in the beginning of the last century, to 50 folio volumes, all of which were originally of pamphlet sizes. If we listen to the Jewish writers, they tell us that the pamphlet, or Synagogue roll of their law, was the work of Heaven itself, and finished about 2000 years before the creation of the world! since which time the same authentic chroniclers have imputed a pamphlet to Adam, and one also to each of the Patriarchs.

In the very curious introductory preface of the Bishop of Winchester, to King James's (Ist) Works, he labours hard to relieve his Majesty from the disgrace of having been an author, (forgetting, it is presumed, that Henry VIIIth had been one before him*), by citing some curious instances, abundantly venerable in point of antiquity. He contends that Enoch had erected two pillars, the one of stone, the other of brick, on which he wrote of the two-fold destruction of the world, by water and by fire.

With equal felicity of illustration, he adduces the Supreme Being as an author, from the tables given to Moses; and Christ is asserted, on the authority of St. Ambrose, to have written that sentence on the pavement of the Temple of Jerusalem, "*Festucam in oculo fratris cernis, trabem in tuo non vides.*" To such shifts for an argument will flattery and pedantry carry some of those who wish to please a Monarch.

Almost the whole of the early pamphlets, may be considered to be spurious, and are known to the learned to be the production of the Greek Monks.

The first Christian pamphlets now remaining, are in Latin, viz. "Tertullian's Apollogeticus," and the dialogue styled "Octavius," by Minutius Felix, a Roman lawyer.

Political pamphlets were little known in England till the reign of Philip and Mary,† Caxton having, in the reign of Henry VIth, introduced the "Mysterie of Prynting." In 1649, it was ordained, "That the author of every seditious pamphlet, or libel, shall be fined Ten Pounds, or suffer forty days imprisonment. The printer Five Pounds, and his printing press broken," as being the head and front of his offending. "No printing presses to be allowed except in London, or the two Universities; no books to be landed in any other port than London; and to be viewed by the Master and Warden of the Company of Stationers!"—and such was the origin of the incalculably prolific case of Pamphlets.

Some have derived the term pamphlet from Pamphilus, a Presbyter of Caesaria; but this is a mistake. Caxton spells the word *paunflet,* and it means a small book, stitched *par un filet,* i. e. with a single thread.

CIRCULATING LIBRARIES.

These valuable repositories of literature are not of modern invention. The first collections consisted of religious works alone, and were lent out gratuitously.

Pamphilus was a Presbyter of Caesaria, and lived A. D. 294. In this distinguished person were united the philosopher and the christian. Born of a very eminent family, and large fortune, he might have aspired to the highest honours of this world; but, on the contrary, he withdrew himself from those flattering prospects, and spent his whole life in acts of the most disinterested benevolence.

His unfeigned regard and veneration for the Scriptures were as remarkable as his unwearied application in whatever he undertook. Being a great encourager of learning and piety, he not only lent books to read (especially copies of the Scriptures), but when he found persons well disposed, made them presents of his manuscripts, some of which were transcribed with the greatest accuracy by his own hand. He founded a library at Caesaria, which, according to

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* See "Defensor fiidii."

† The term Pamphlet was, however, not used commonly, till afterwards.

Isidore of Seville, contained 30,000 volumes. This collection seems to have been formed merely for the good and use of the church. Another author also authenticates the existence of this library; and St. Jerome particularly mentions his collecting books for the purpose of lending them to read; and Dr. A. Clarke remarks, "this is, if I mistake not, the first notice we have of a circulating library." The benefits to be derived from a good circulating library, are too numerous, as well as obvious, to need any comment.

ORIGIN OF POETRY IN GENERAL.

History informs us Poetry began with shepherds, whose god was *Pan;* having from their many leisure and abstracted hours (while tending their flocks), a fit opportunity for such a pursuit. Hence, they first composed couplets, next verses, and these they perfected themselves in, and sung, while following their daily occupations. Thence came the Bacchanalian rites, and their sacrifice to their gods of a He Goat, which took their rise, we are told, from *Bacchus,* who, one day, whilst entering his vineyard, discovered an animal of that species in the act of destroying a favorite vine, which in his rage he instantly killed. In these ceremonies, the hinds of that day smeared their faces with the lees of wine, and acted and sung various verses expressly composed for the occasion.

These were the first actors and song-smiths, and their successors have done honour and credit to the invention.

> "Æschylus and Thespis taught the age
> What good, what profit, did commend the stage."

PARADISE LOST.

Milton possessed a fine figure, and, when a young man, was extremely handsome. In one of his wanderings when in Italy, being of a very pensive cast, he sat himself down under a tree, and commenced reading, but soon fell asleep. During his slumber two females, who were observed at a distance by two of his companions, stopped on coming near to him; and one of them wrote on a slip of paper the following lines, which she laid on his breast, and with her companion immediately disappeared:—

> "Occhi, Stelle mortali,
> Ministri de mici mali
> Se chiusi m'uccedite,
> Apperti che farete?"

which may be translated—"Beautiful eyes, mortal stars, authors of my misfortunes! if you wound me being closed, what would ye do if open?" It is said, that Milton was so sensitive on the subject, that he roamed over half of Europe in search of the fair charmer, but in vain; and which induced him to write that sublime poem, and from the circumstance that had occurred to him, entitled it "Paradise Lost." Milton was born in the city of London, was Latin Secretary to Cromwell, and was buried in Cripplegate Church.

THE FIRST BOOK.

According to chronologists, the First Book is supposed to have been written in Job's time. Thirty thousand books were burnt by order of Leo, in 761. A very large estate was given for one book on Cosmography, by king Alfred. Books were sold from £10 to £30 each in 1400. The first printed book was the vulgate edition of the Bible, in 1462; the second was Cicero de Officiis, 1466; Cornelius

Nepos, published at Moscow, was the first classical book printed in Russia, April 29, 1762. In the year 1471, when Louis XI. borrowed the works of Rasis, the Arabian physician, from the Faculty of Medicine, in Paris, he not only deposited in pledge, a quantity of plate, but was obliged to give the surety of a nobleman for their restoration. When any person made a present of a book to a church, or monastery, the only libraries during several ages, it was deemed a donative of such value, that he offered it at the altar, *pro remedia animae suae*, in order to obtain forgiveness of sins.

NEWSPAPERS.

Before Newspapers were introduced, such as were desirous of procuring information on political subjects, engaged writers of *News Letters*, who forwarded the occurrences of the day to their employers.

Periodical Newspapers first came into *general* use in England, during the wars of the usurper Cromwell; they were used to disseminate among the people sentiments of loyalty or rebellion, according as their authors were disposed. We seem to have been obliged to the Italians for the idea; and perhaps it was their *gazettas*, from *gazerra*, a magpie, or chatterer, which have given a name to these papers. Honest Peter Heylin, in the preface to his *Cosmography*, mentions, that "the affairs of each town, or war, were better presented to the reader in the *Weekly News Books*." The first Newspaper, however, was in the reign of Elizabeth, and was called the "English Mercury," one of which may be seen in the British Museum, dated July 28th, 1588.

In a Leicester journal for 1750, about which time the paper was established, so great was the dearth of *News* Matter, at that period, that the editor was compelled to have recourse to the *Bible* to "help *him* out;" and actually extracted the First Chapter of Genesis, and so continued the extracts in the succeeding numbers, as far as the Tenth Chapter of Exodus!

The journal above alluded to was then printed in London, and sent down to Leicester for publication!

Newspapers were first stamped in 1713.

THE POPE'S BULL.

This name, which is now applied exclusively to instruments issuing out of the Roman Chancery, is derived from the seals which were appended to them being formerly of gold *Bullion*. Bulls were not originally confined to the popes alone, but were also issued by emperors, princes, bishops, and great men, who, till the thirteenth century, sometimes affixed seals of metal, as well as of wax, to edicts, charters, and other instruments, though they were equally called *Bulls*, whether they were sealed with one or the other. The popes continue to the present day to affix metal or lead seals to their bulls, and only when they wish to bestow any peculiar marks of grace and favour on sovereigns or princes, are seals of *Bullion* or gold affixed. The bull of pope Clement VII. conferring the title of *Defender of the Faith* on Henry the Eighth, had a seal of gold affixed to it. Bulls containing matter of grace and favour, were suspended by strings of red and yellow silk; but denunciatory and punitive bulls were hung by hempen cords.

BIBLES.

In the reign of Edward the First, the price of a fairly written Bible was twenty-seven pounds. The hire of a labourer was but three halfpence a day. The purchase of a copy would, of course, have taken such a person the earning of fifteen years and three months of constant labour. It will be seen from a preceding article, that the first printed book was a vulgate edition of the Bible, in 1462.

MAPS.

George Lilly, the son of the famous grammarian, who lived some time at Rome with cardinal Pole, published the first map that ever was drawn of this island. It was published, 1539, twenty years before his death.

COMMENCEMENT OF THE BIBLE HISTORY.

The Bible history commenced 430 years B.C. The Septuagint version was made in 284; first divided into chapters, 1253. The first English edition, was in 1536; the first authorized edition in England was in 1539; the second translation was ordered to be read in churches, 1549; the present translation finished, September, 1611; permitted by the pope to be translated into all the languages of the Catholic states, February 28th, 1759; the following is a dissection of the Old and New Testament:

In the Old Testament.		In the New.	Total.
Books - - -	39	27	66
Chapters - - -	929	260	1,189
Verses - - -	23,214	7,959	31,173
Words - - -	592,493	181,253	773,746
Letters - - -	2,728,100	838,380	3,566,480

The Apocrypha has 183 chapters, 6,081 verses, and 125,185 words. The middle chapter, and the least in the Bible, is the 117th Psalm; the middle verse is the 8th of 118th Psalm; the middle line is the 2d Book of the Chronicles, 4th chapter, and 16th verse; the word *and* occurs in the Old Testament 35,535 times; the same word in the New Testament occurs 10,684 times; the word *Jehovah* occurs 6,855 times.

Old Testament. The middle book is Proverbs; the middle chapter, the 29th of Job; the middle verse is the 2d Book of Chronicles, 20th chapter, and 18th verse; the least verse is the 1st Book of Chronicles, 1st chapter, and 1st verse.

New Testament. The middle is the Thessalonians, 2d; the middle chapter is between the 13th and 14th of the Romans; the middle verse is the 17th of the 17th chapter of the Acts; the least verse is the 35th of the 11th chapter of the Gospel by Saint John.

The 21st verse of the 7th chapter of Ezra has all the letters of the alphabet in it.

The 19th chapter of the 2d Book of Kings, and the 37th chapter of Isaiah, are alike.

The Book of Esther has 10 chapters, but neither the words *Lord* nor *God* in it.

The 26th chapter of the Acts of the Apostles, is generally considered as the finest piece of reading extant.—*Chronology, or Historian's Companion.*

ORIGIN OF THE TRANSLATION OF THE NEW TESTAMENT INTO ENGLISH.

Wycliffe, who exercised the right of private judgment in England, a century and a half before Luther taught it as a principle in Germany, may be said to have been the first dissenter from the church of Rome.

After a life wonderfully preserved from the unsparing cruelty of ecclesiastical power, by the protection of Edward III. his memory was affectionately revered, and, as printing had not been discovered, his writings were scarce, and earnestly sought. He was the first who translated the New Testament into English, and which fearfully alarmed the establishment, as well as the people who were attached to the "good old customs" of the church.

DOOMSDAY BOOK.

" *It* was not for an age, but for all time."

How many read of Doomsday Book, without knowing what it is, or enquiring into what it means; let us then inform them, that it is a valuable record of antiquity, in which the estates of this kingdom are registered, begun in 1080, by order of William the Conqueror, and compiled in less than six years, written on 380 double pages of vellum, *in one hand;* and it is, without doubt, the most important and interesting document possessed by any nation in Europe; it is also remarkable, that on searching this book, we find such a similarity in the orthography of names of towns upwards of seven centuries ago, and the present period: for instance, the following towns in Sussex.

Bristelmetune - - - -	Brighthelmstone
Wordinges - - - -	Worthing
Prestetune - - - -	Preston.

It was called Doomsday Book, because it was intended to carry down to the latest posterity, circumstances and events of former times. That it has thus far given an earnest of its deserving the title, all historians agree. Such, reader, is the celebrated Doomsday Book, one of those records so peculiar to the land of the venerable Bede, and the immortal Newton.

CAXTON PRESS.

The Caxton Press, derives its name from William Caxton, a mercer of London, who introduced the art of printing into England, A. D. 1471.

PRINTING.

" The storied pyramid, the laurel'd bust,
The trophied arch had crumbled into dust;
The sacred symbol, and the epic song,
(Unknown the character, forgot the tongue,)
Till to astonish'd realms *Papyra* taught
To paint in mystic colours sound and thought,
With wisdom's voice to *print* the page sublime,
And mark in adamant the steps of time."

In "The Doome, warning all Men to the Judgment, by Stephen Batman, 1581," a black letter quarto volume, it is set down among "the straunge prodigies happened in the worlde, with divers figures of revelations, tending to mannes stayed conversion towardes God, whereof the work is composed, that in 1450, "The noble science of printing was aboute thys tyme founde in Germany, at Magunce, (a famous citie in Germanie, called Mentz), by Cuthembergers, a knight, or rather John Faustus, as sayeth Doctor Cooper, in his chronicle; one Conradus, an almaine, broughte it into Rome; William Caxton, of London, mercer, broughte it into England, about 1471; in Henrie the Sixth, the seaven and thirtith of his raign, in Westminster, was the first printing."

John Guttemberg, sen. is affirmed to have produced the first printed book, in 1442, although John Guttemberg, jun. is the commonly reputed inventor of the art. John Faust, or Fust, was its promoter, and Peter Schoeffer its improver.

AUTHORS.

"Hard is the task a letter'd fame to raise,
And poor, alas! the recompence it pays."

La Bruyere, many years ago, observed, that "'tis as much a trade to make a book as a clock;" *cest un metier que de fair un livre, comme de faire une pendule.* But, since his day, many vast improvements have been made. Solomon said, that "of making many books there is no end;" and Seneca complained, that "as the Romans had more than enough of other things, so they had also of books and book-making. But Solomon and Seneca lived in an age when books were considered as a luxury, and not a necessary of life. The case is now altered; and though, perhaps, as Doctor Johnson observed, "no man gets a belly-full of knowledge," every one has a mouthful. What would Solomon say now, could he see our monthly catalogues, or be told that upwards of a dozen critical machines were kept constantly at work, merely to weigh and stamp publications.

This necessarily leads us to that class of industrious, and very often lettered men, denominated authors, and to the origin of authorism. As we are indebted to the Egyptians for almost every art and science, so are we for authorism.

The bark of trees, prepared in sheets, was the first material on which their characters, or hierogliphics were made. This was called *liber;* the *papirus,* or *paper,* was not discovered till ages after. After they had made their characters which were to hand down to after-time the subject they were interested in, the *liber,* or prepared bark, was folded up into *rolls,* these had a label to each, with characters likewise thereon, explanatory of the subject within: these were the first books, consequently, we may suppose authorism to derive its origin from the period (an uncertain one in data) when this system was first adopted. As the progress of this art is, however, more fully noticed in another article, we will come at once to modern authorism, leaving the Solomons, the Ciceros, and the Plutarchs to others, more capable of discussing their merits.

In the days of Cicero, a book was the joint production of only two artizans; to wit, the author and scribe. In the present day, an author furnishes only the raw material, which being worked up by an amanuensis* into the form of a manuscript, is put into the hands of an editor, who removes superfluities, supplies deficiencies, and illustrates obscurities. From him it goes directly to the publisher, who delivers it to the printer, who gives it to the compositor, who hands it over to the pressman, who by the assistance of machinery, produces it in print.

The printer's devil then carries it in sheets to the publisher, who sends it to the book-binder, from whom it finally returns a finished manufacture.

The poor author of modern times, is of all lieges the most pitiable; his very bread is as bitter herbs to him, and his merit, if he has any, is enjoyed by his mercenary publisher.

"Hard is his case who writes for daily bread,
And pillows on a couch of care, a restless head."

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* Poor authors are obliged to be their own amanuensis!—*Ed.*

ARCHITECTURE.

"But what are the pigmy efforts of man, compared with the Great Architect of the Universe."

When mankind had no other shelter from the dews of night, or the burning sun of noon-day, but what could be derived from the trees of the forest, how anxious must they have been to improve their condition, and how solicitous to discover some mode of fortifying their miserable huts against the vicissitudes of the season! It is therefore, not unlikely, that baked clay, in the form of bricks, was made use of for this important purpose, in an early state of society. This application of clay is, indeed, known to have been very ancient. The Tower of Babel, 2,247 years before Christ, was built with bricks; and when the Children of Israel sojourned in Egypt, 600 years afterwards, their task masters employed them chiefly in this kind of manufactory.*

Architecture may be said, however, to be in a measure co-eval with the Creation, that is, in its *rude state*. In the Sacred Scriptures, we are told, that Cain, the second man, and the first *born* of human beings, "builded a city, and called the name of the city, after the name of his son,—Enoch." Whether this city consisted of a series of huts, constructed of branches and twigs of trees, like the wigwams of the American Indians, or of tents made by covering a pole with the skins of animals, we know not. Vitruvius, a celebrated architect in the age of Augustus, who wrote more than eighteen centuries ago, considered that men took their idea of huts from *bird-nests*, and constructed them of a conic figure; but finding this form inconvenient, on account of its inclined sides, gave them afterwards a cubical form. Four large upright beams, on which were placed four horizontally, he considers the ground-work of the building, the intervals being filled with branches interwoven, and covered with clay. The Egyptians, who, according to Scripture, were the first makers of bricks, gave an impetus to the improvement of architecture; next the Romans, and then the Greeks; then

"Palaces and lofty domes arose,
These for devotion, and for pleasure those."

In the Grecian style, less wealth, but more taste prevailed, and where, indeed, architecture may be said to have been cradled, since it is to the Greeks that we owe its true proportions, as exemplified in the Doric, Ionic, and Corinthian Orders, which we derive from them.

FIVE ORDERS OF ARCHITECTURE.

The Greeks are entitled to the honour of having first combined elegance and symmetry, with utility and convenience, in building; and by them and the Romans were the *Five Orders*, into which architecture is generally divided, carried to perfection. These orders, as Mr. Alison, in his "Principles of Tastes," well observes, "have different characters from several causes, and chiefly from the different quantity of matter in their entablatures. The Tuscan is distinguished by its severity; the Doric by its simplicity; the Ionic by its elegance; the Corinthian and Composite by their lightness and gaiety. To these characters their several ornaments are suited with consummate taste. Change these ornaments, give to the Tuscan the Corinthian Capital, or to the Corinthian the Tuscan, and every person would feel not only a disappointment from this unexpected composition, but a sentiment also of impropriety from the appropriation of a grave or sober ornament to a subject of splendour, and of a rich or gaudy ornament to a subject of severity."

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* "And the Egyptians made the Children of Israel to serve with rigour. And they made their lives bitter with hard bondage in mortar and bricks."—Exodus I. 13, 14. See also, Chap. V. verses 6, 19.

Tuscan.

The Tuscan Order had its name and origin in *Tuscany,* first inhabited by a colony from Lydia, whence it is likely the order is but the simplified Doric. On account of its strong and massive proportions, it is called the Rustic Order, and is chiefly used in edifices of that character, composed of few parts, devoid of ornament, and capable of supporting the heaviest weights. The Tuscan Order will always live where strength and solidity are required. The Etruscan architecture is nearly allied to the Grecian, but possesses an inferior degree of elegance. The Trajan Column at Rome, of this order, is less remarkable for the beauty of its proportions, than the admirable pillar with which it is decorated.

Doric.

The Doric Order, so called from *Dorus,* who built a magnificent temple in the city of Argos, and dedicated it to Juno, is grave, robust, and of masculine appearance, whence it is figuratively termed the Herculean Order. The Doric possesses nearly the same character for strength as the Tuscan, but is enlivened with ornaments in the frize and capital. In various ancient remains of this order, the proportions of the columns are different.

Ion, who built a temple to Apollo, in Asia, taking his idea from the structure of man, gave six times the diameter of the base for the height of the column. Of this order, is the Temple of Theseus, at Athens, built ten years after the battle of Marathon, and at this day almost entire.

Ionic.

The Ionic Order derived its origin from the people of *Ionia.* The column is more slender than the Doric, but more graceful. Its ornaments are elegant, and in a style between the richness of the Corinthian, and the plainness of the Tuscan, simple, graceful, and majestic; whence it has been compared to a female, rather decently than richly decorated. When Hermogenes built the Temple of Bacchus, at Teos, he rejected the Doric after the marbles had been prepared, and in its stead adopted the Ionic. The Temples of Diana, at Ephesus, of Apollo, at Miletus, and of the Delphic Oracle, were of this order.

Corinthian.

This is the finest of all the orders, and was first adopted at *Corinth,* from whence it derives its name. Scamozzi calls it the Virginal Order, expressive of the delicacy, tenderness, and beauty of the whole composition. The most perfect model of the Corinthian Order, is generally allowed to be in the three columns in the Campo Vaccino at Rome, the remains of the Temple of Jupitor Stator.

The leaves of a species of Acanthus, (says an ingenious caterer of the literary world), accidently growing round a basket covered with a tile, gave occasion to the capital of this beautiful order in architecture: an Athenian old woman happened to place a basket, with a tile laid over it, which covered the root of an Acanthus; that plant shooting up the following spring, encompassed the basket all around, till meeting with the tile, it curled back in a kind of scroll. Callimachus, an ingenious sculptor, passing by, took the hint, and instantly executed a capital on this plan, representing the tile by the Abacus, the leaves by the Volutes, and the basket by the vase or body of the capital. Abacus is the uppermost member of a column, serving as a kind of crowning both to the capital and the whole column. Vitruvius, and others after him, who gave the history of the orders, tells us, the Abacus was originally intended to represent a square tile over an urn, or rather, over a basket.

Composite.

The Composite Order was invented by the Romans, and partakes of the Ionic and Corinthian Orders, but principally of the latter, particularly in the leaves of the capitals. This order shows, that the Greeks had in the four original orders, exhausted all the principles of grandeur, and that, to frame a fifth, they must necessarily combine the former.

CHRONOLOGICAL TABLE OF ANCIENT AND MODERN STRUCTURES.

B. Christ.

2247. The Tower of Babel built by Noah's Posterity, in the Plains of Shinah.
1718. Sparta built.
1575. Pyramids of Egypt built.
1556. Cecrops founds Athens. Vide *Athens*.
1546. Scamander, from Crete, founds Troy, which was burned by the Greeks, on the 11th of June, 1184.
1252. The city of Tyre built.
1233. Carthage founded by a Colony of Tyrians.
1176. Salamis, in Cyprus, built by Teucer.
1152. Ascanius builds the City of Alba Longa.
1141. The Temple of Ephesus destroyed by the Amazons.
1124. Thebes built by the Bœtians.
1012. Solomon begins the Temple of Jerusalem; 974, plundered by Sesac, king of Egypt; 586, destroyed by fire; 515, rebuilt; 170, plundered by Antiochus; 19, rebuilt by Herod. A.D. 70, Jerusalem destroyed; 130, rebuilt, and a temple dedicated to Jupiter; 1023, the temple plundered by the Caliph of Egypt; 1031, began to be rebuilt by Romanus; 1187, Jerusalem finally destroyed by Saladin.
992. Solomon's Palace finished.
986. Samas and Utica built.
974. Jerusalem taken, and the temple plundered by Sesac, king of Egypt.
869. The City of Carthage supposed to be built by Dido; destroyed by P. Scipio, 146; rebuilt by order of the Roman senate, 123.
801. Capua, in Campania, built.
753. Rome built; plundered by Alaric, A. D. 410.
732. Syracuse supposed to be built about this time by a Colony of Corinthians, under Archias.
708. Ecbatana built by Dejoces.
707. The Parthians, on being expelled from Sparta, build Tarentum.

B. Christ.

703. Corcyra built by the Corinthians.
658. Byzantium built about this time by a Colony of Argives.
630. Cyrene built by Battus, who begins that kingdom.
549. The Temple of Apollo, at Delphos, destroyed by Pisistratidæ.
539. Marseilles built by the Phocæans.
493. The Athenians built the Port of Piræus.
450. Temple of Minerva, at Athens, built.
434. Apollo's Temple at Delphos built; burnt down 362.
351 The Sidonians, being besieged by the Persian army, burn their city. The monument of Mausolus erected.
315. Cassander rebuilds Thebes, and founds Cassandria.
312. Appian way to Rome made.
304. Antioch, Edessa, Laodicea, &c. founded by Seleucus. Antioch destroyed by the king of Persia, A. D. 540; rebuilt, 542. The City of Antioch destroyed by an earthquake, 580.
291. Seleucus builds and peoples about forty new cities in Asia.
283. The college and library of Alexandria founded.
267. A canal made by Ptolemy from the Nile to the Red Sea.
83. Sylla destroys the Roman capitol; 69 B. C. rebuilt; A. D. 80, destroyed by fire; it was again rebuilt, and destroyed by lightning, A. D. 188.
55. Pompey builds a stone theatre for public amusements; destroyed by fire, A. D. 21.
50. Dover Castle built.
27. The Pantheon at Rome built; destroyed by fire, A. D. 80.
19. The aqueducts at Rome constructed by Agrippa.
10. The city of Cæsarea built by Herod; destroyed by an earthquake, A. D. 128.

A. D.

18. Tiberius built by Herod.
50. London built about this time by the Romans.
56. Rotterdam built about this time.
70. Jerusalem destroyed by Titus.
79. Herculaneum and Pompeii destroyed by an eruption of Mount Vesuvius.
80. Titus builds the hot baths and amphitheatre at Rome.
114. Trajan erects his column at Rome.
121. A wall built by Adrian between Carlisle and Newcastle.
130. Adrian rebuilds Jerusalem, and erects a temple to Jupiter.
134. Urbicus's wall built between Edinburgh and the Firth of Clyde.
209. Severus builds his wall across Britain.
260. The Temple of Diana burnt.
274. The Temple of the Sun built at Rome.
306. London Wall built.
452. The city of Venice founded about this time.
575. The first monastery founded in Bavaria.
604. St. Paul's church founded by Ethelbert, king of Kent
611. Westminster Abbey founded by Sibert, king of the East Saxons. Henry the Seventh's Chapel built in 1504; complete repair of, begun 1818.
644. Cambridge University, or rather an academic institution, founded by Sigebert, king of East Anglia; the present University appears to have been founded in 915.
692. Carisbrook Castle built; rebuilt, 1610.
744. Monastery of Fulda, in Germany, founded.

A. D.

762. Bagdad built by Almansor.
829. St. Mark's, at Venice, built.
886. Alfred founds the University of Oxford.
895. The monastery of Clune founded.
950. Edinburgh Castle built.
1078. Tower of London built.
1120. Kenilworth Castle built.
1132. Fountain's Abbey built.
1156. The City of Moscow founded.
1176. London Bridge begun; finished 1209.
1369. Bastile at Paris begun; finished 1383; destroyed July 14, 1789.
1588. The Rialto at Venice begun; finished 1591.
1662. The Royal Society established.
1675. St. Paul's Cathedral begun; finished 1710.
1732. Bank of England built; enlarged 1771, 1783, 1789; part of the front rebuilt 1824-5.
1738—9. Westminster Bridge begun; finished 1746.
1760. Blackfriar's Bridge begun; finished 1770.
1811. Waterloo Bridge begun; finished and opened June 18, 1817.
1814. Southwark (iron) Bridge begun; finished 1819.
1824. New London Bridge begun.

PARAPET WALLS TO HOUSES.

Parapet walls, it would appear, have a scriptural origin. In support of which, the following text in *Deuteronomy* may be quoted.

"When thou buildest a new house, then shall thou make a *battlement* for thy roof, that thou bring not blood upon thy house, if any man fall from thence."

ORIGIN OF BUILDING WITH STONE IN ENGLAND.

Building with stone was first introduced by one Bennet, a monk, in 670; building with brick was first introduced by the Romans into their provinces; and introduced by the Earl of Arundel, in 1600, at which time the houses of London were chiefly built of wood.

DERIVATION OF THE TERM FRET-WORK IN ARCHITECTURE.

The compound word fret-work, as applied to architecture, is derived from the Saxon word *frættan,* signifying fishes teeth. But its most distinguishing characteristics are small clustered pillars and pointed arches, formed by the segments of two intersecting circles. This style was of Arabian origin, introduced into Europe by the Crusaders, or those who made pilgrimages to the Holy Land. In the reign of Henry III. many of the old buildings were pulled down to give place to new ones of this model.

The Cathedral of Salisbury was begun early in this reign, and finished in 1258. It is one of the finest productions of ancient architecture in this island, and is completely and truly Gothic. *Gothic* is a general term for that kind of architecture formerly used in England, and on the Continent, but the ancient buildings in this country are divided into Saxon, Norman, and Saracenic.

ORIGIN OF EARTHENWARE AND PORCELAIN.

"And he shall come upon Princes as upon Mortar, and as the *Potter* treadeth *clay*." Isaiah xli. 25.

The origin of Earthenware and Porcelain may probably be ascribed to accident. It is very possible that the peculiar changes which clay experiences on being burnt in the fire, may have afforded to some of the early inhabitants of the world, the first hints for applying this earth to a variety of useful purposes. The making of *bricks* was one, as noticed in a preceding article. It was probably not long after the employment of clay in making bricks, that mankind learnt the art of using it in various other ways, and acquired methods of moulding it into vessels of capacity, and utensils for culinary purposes. Accordingly, the most ancient writers we have, mention *earthen* vessels,* and they speak of them, as if they had been in use from time immemorial. It appears also, that considerable pains were taken in tempering the clay for these purposes, for we read that this process was performed by treading it with the naked feet.†

From a passage in *Juvenal*, who wrote in the first century of the Christian æra, it seems, that earthenware was then made in great plenty in Egypt.

> "Hac sævit rabie imbelle et inutile vulgus,
> Parvula *fictilibus* solitum dare vela *phaselis*,
> Et brevibus pictæ remis incumbere testæ."‡

In China and Japan common earthenware, and porcelain of excellent quality, was made long before the commencement of the Christian æra.

> "First China's Sons with early art elate,
> Formed the gay Tea Pot, and the pictured Plate,
> Saw with illumin'd brow and dazzled eyes
> In the red stove vitrescent colours rise;§
> Speck'd her tall beakers with enamell'd stars,
> Her monster-josses and gigantic jars;
> Smear'd her huge dragons with metallic hues,
> With golden purples, and cobaltic blues;
> Bade on wide hills her Porcelain castles glare,
> And glazed pagodas tremble in the air."

That Earthenware and Porcelain was not uncommon in Europe, during the first century of the Christian æra, is evident from the discoveries that were made in the excavations of those cities which were destroyed by the eruption of Vesuvius, in the first year of the reign of the emperor Titus. The Romans introduced it into Britain; and in the locality where the Staffordshire Potteries are established, were found, on sinking pits, very evident remains of Roman Potteries, and at a considerable depth below the present surface of the land.

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* "But the *earthen* vessel wherein it is sodden shall be broken." *Levit.* vi. 28. "And the Priest shall take water in an *earthen* vessel." *Numb.* v. 17. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."—*Psalm* ii. 9.

† And he shall come upon princes as upon Mortar, and as a Potter *treadeth clay*.—*Isaiah* xli. 25.

‡ *Juven.* Sat. xv. ver. 126—128.

> ——— "who drive with little sail
> Their *earthen* boat before the summer gale,
> Or through the tranquil water's easy swell
> Work the short paddles of their painted shell."
> Hodson's *Juv.* 4to. London, 1807, p.288.

§ "No colour is distinguishable in the red-hot kiln of the potter, but the red itself, till the workman introduces a small piece of dry wood; which, by producing a light flame, renders all the other colours visible in a moment."—*Darwin.*

It is supposed also, that one of the principal Roman Potteries was on a small island (now sunk) at the mouth of the Thames, from the numerous fragments of Roman earthen utensils which the fishermen often find entangled in their nets.

Holland has long been famous for the common yellow earthenware, called *Delf*, which name it originally received from the place of its manufacture, viz. the town of *Delft*. In closing this article, it may be observed, that England is now pre-eminent in the manufacture of an article, which doubtless, from the commencement of the world, must have engaged the attention of its inhabitants, from its utility for all the general purposes of household economy, as well as for the medium of conveying down to posterity the progress of the arts and sciences.

ORIGIN OF MAKING GLASS.

" As in a Mirror."

Among the various productions of art, there is, perhaps, none so truly surprising, when we consider the materials from which it is formed, as that of *glass*.

It is the only instance, says Parkes, in his *Chemical Essays*, that I recollect of a substance perfectly transparent, being produced by the union of two dissimilar and entirely opake bodies. Many of the ancients who wrote on glass, seem however, to have known nothing of its real nature. Agricola, lib. xii. *de metallis*, calls it a concrete juice; Vincent Belluascensis, lib. xi. calls it a stone; and Fallopius classes it with the middle minerals.

Different opinions have been held respecting the etymology of the word *glass*. Some have derived the word from its resemblance to ice (*glacies*), while others suppose it to be derived from *glastum*, the English *woad*, a vegetable which is employed in dyeing *blue*; glass having generally a tinge of blue in its appearance.*

The date of this elegant and useful invention, is involved in great obscurity. According to Pliny, the first vessels of glass were made in the city of Sidon; but Loysel asserts, that the glass-works of the Phœnicians were in high renown more than 3,000 years ago, and that they had merely depôts for the sale of their glass at Sidon, and at Tyre. The Egyptians, however, lay claim to having first made it, and say that they were instructed in the art by the great Hermes.

Pliny attributes the invention of glass entirely to chance, and relates, that it was first made in Syria by some mariners who were driven on shore on the banks of the river Belus; and who, having occasion to make large fires on the sands, burnt the *kali* which abounded on that shore; and that the alkali of the plant uniting with a portion of the sand on which the fire stood, produced the first stream of melted glass that had ever been observed.†

It is said that glass-houses were erected in Britain before it was visited by the Romans. This may have been the case, as the Phœnicians had traded with the island long before the Romans took possession of it: it was to the latter, however, we were indebted for that progress, which gave the impetus to that superiority in the art, which we possess above all other nations.

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* "*Art of Glass*," by H Blancourt.

† Pliny, lib. v. cap. 19.

GLASS WINDOWS.

It is very uncertain when glass was first employed for the transmission of light and other optical purposes, or how long any of the nations of Europe have enjoyed the benefit of glass windows. Parkes says, the best buildings in Herculaneum had windows made with a sort of transparent talc. Our oldest English historian, Bede, says, that in the seventh century it was not known how to make window glass in England; and that in the year 674, the abbot Benedict sent for artists from abroad to glaze the church and monastery of Weremouth, in the county of Durham. These men probably came from Venice; for the first glass that was manufactured in Europe was made there. We learn also from Bede, that the agents of the abbot brought several glass makers with them when they returned, who not only performed the work required by Benedict, but instructed the English in the art of making window glass for themselves, also glass for lamps, and other uses.

THE PORTLAND VASE.

The famed Barbarine, or Portland Vase, which we read of, and hear spoken of, and which beautiful piece of antiquity was discovered in the tomb of Alexander Severus, who died so early as the year 235, and which is now deposited in the British Museum, derives its appellation from the late duchess of Portland, who gave 1000 guineas for it. It is made of glass.

THE ETRUSCAN VASES.

"Etruria! next beneath thy magic hands
Glides the quick wheel, the plastic clay expands;
Nerved with fine touch, thy fingers (as it turns)
Mark the nice bounds of vases, ewers, and urns;
Round each fair form in lines immortal trace
Uncopied beauty, and ideal grace."

The Etruscans, who were probably a colony from Phoenicia, are noted by the early writers for their excellence in the manufacture of porcelain. The art of painting vases in the manner of the Etruscans has been lost for ages, and this is supposed, by the author of the Dissertations on Sir William Hamilton's Museum, to have happened in the time of Pliny. The honour of the recovery of this long lost art has been given to the late Mr. Wedgwood, and the term Etruscan Vase has thus been continued to the present day.

ORIGIN AND PROGRESS OF SCULPTURE.

Sculpture had its origin in Asia and Egypt, yet it derived its lustre and perfection from Greece, where Pericles and a multitude of other excellent sculptors laboured in emulation of each other, to render sculpture honourable, by an infinite number of works, which have been, and will be, the admiration of all ages. The most eminent sculptors were Phidias, Lysippus, Praxiteles, Myron, Seopas, and Polycletes. The Egyptians were famous for their collosal statues, by whom they are generally supposed to have been invented. Their first monuments recorded of this nature were erected in honour of

Mœres, king of Egypt, another in honour of his queen, and both were placed upon two thrones, supported by two pyramids, which were raised 300 feet high, in the middle of the lake Mœres; so that notwithstanding the prodigious circumference of this lake, these two statues were conspicuous from its banks. The most eminent of this kind was the Colossus of Rhodes, made, in honour of Apollo, by Chares, the disciple of Lysippus, who spent twelve years in making it; and after it had stood 1300 years, it was thrown down by an earthquake. The dimensions of this statue are differently stated; but all accounts admit of the fact, that one of its feet stood on one side of the mouth of the harbour, and the other on the opposite side; so that ships under sail passed between its legs. Some of the moderns have doubted whether there was such a statue at Rhodes as the colossus above described, and, indeed, the extravagant dimensions ascribed to it would tempt one to doubt the truth of the relation; but being mentioned by so many writers of reputation, it is most probable that there was at Rhodes an image of a prodigious size, dedicated to the Sun, though the hyperbolical or figurative expressions used by some writers concerning it may have given occasion to others to magnify its dimensions considerably beyond the truth. The Chinese were also famous in this respect. The monstrous Colossus at Maco is reckoned among the rarities of that country. It is one of their principal idols or deities, is all of gilt copper, and is seated in a chair 70 feet high. No less than fifteen men, they say, can stand conveniently on its head; and its other parts being proportionable, one may from thence form a judgment of its enormous bulk. What Diodorus says of the tomb of Osymandes is remarkable. It was built, says he, of stones, various coloured, and divided into many large apartments; the greater part filled with colossal statues of men and beasts. In one part, the history and exploits of Osymandes was engraved on the walls; in another part was seen an infinite number of statues representing an audience attentive to the decisions of a full Senate; in the midst stood the judge; at his feet was placed the volume containing the laws of Egypt, and round his neck was suspended, by a string, the Image of Truth with its eyes shut.

Turning, which is a branch of sculpture, seems to have been of very ancient invention. Some, indeed, to do honour to the age, will have it brought to perfection by the moderns; but, if what Pliny, and some other ancient authors relate, be true, that the ancients turned these precious vases, enriched with figures and ornaments in relievo, which we still see in the cabinets of the curious, it must be owned (however great the excellence of our own sculptures) that all that has been added in these ages makes but poor amends for what we lost of the manner of turning of the ancients.

Statuary is likewise a branch of sculpture, and is one of those arts wherein the ancients have surpassed the moderns; insomuch, that it was much more popular, and more cultivated among the former than the latter. Phidias, we are told, was the greatest statuary among the ancients, and Michael Angelo undoubtedly among the moderns.

ORIGIN AND PROGRESS OF PAINTING.

The invention of painting is generally attributed to the Egyptians, at least as far as the four principal colours. The knowledge they had of Chemistry seems to make this opinion certain; besides, the paintings still to be seen among the old remains of the Egyptian buildings, which have so long resisted the injuries of time, and which still retain a fresh and lively colouring, seem to put the matter beyond dispute.

Painting, although the accurate virtuoso cannot trace it so high, was (according to Andrews) much used in the eleventh and twelfth centuries, to decorate churches, by the Anglo-Normans.

The monk Gervese celebrates the beautiful paintings in the cathedral of Canterbury, built by Archbishop Lanfranc in the eleventh century; and Stubbs praises the pictured ornaments in the church of St. John, at Beverley, which were of a still earlier date. Peter of Blois satirically lashes the barons of his age (that of Henry 2d) for causing both their shields and saddles to be painted with beautiful representations of combats, that they might satiate their eyes with the prospect of what they were too dastardly to engage in. The illumination of books was a branch of miniature painting much followed by the monks, and with great success. The materials which these holy artists employed were so durable, that their missals still dazzle our eyes with the brightness of their colours and the splendour of their gilding. Dr. Heylen says, the art of painting in oil was, till lately, universally attributed to John Van Eyk, a native of Maeseyk, who first mixed colours with linseed and walnut oil, in 1410; but Hessing, a German writer, has found in Theophilus, who lived in the eleventh century, a passage plainly mentioning the mixture of all kinds of colours with oil, for the purpose of painting wood-work. One author, however, contends, that Theophilus had no other idea than that of colouring over in oil, doors, windows, and other objects exposed to the weather, in order to make the colour durable.

It is certain, says he, that Cimabue, the restorer of painting in Italy in the thirteenth century, knew nothing of the art. Apollodorus, a native of Athens, carried painting to great perfection, and discovered the secret of representing to the life, and in their greatest beauty, the various objects of nature, not only by the correctness of his design, but principally by the perfection of the colours, and the proper distribution of shades and lights. Zeuxis, the pupil of Apollodorus, carried the art much further than his master. Parrhasius, a native of Ephesus, was the rival of Zeuxis; and to them succeeded Apelles, of Cos; Aristides, the Theban; and Protogenes, the Rhodian; who carried the art of painting to the greatest perfection it ever arrived. These, and others, are mentioned by Pliny as the most celebrated painters of antiquity. To them succeeded the modern school, among whom may be named a Guido, a Titian, a Reubens, a Raphael, a Rembrandt, an Il Spagnioletti Ribera,* an Albert Durer, an Holbein, &c., and a long list of others down to the period of a Reynolds, a David, a Lawrence, and a West.

ORIGIN AND PROGRESS OF ENGRAVING.

It was about the year 1460 that engraving and etching on copper was invented. Sir Robert Strange is so interesting on this most secure depositary for after ages of whatever is truly great, elegant, or beautiful, as to deserve ample notice:—

"No sooner had this art appeared," observes our author, "than it attracted general attention. All the great painters adopted it, with a view of multiplying their works, and of transmitting them with greater certainty to posterity. Albert Durer, and Andrea Mantegna, two of the greatest painters of that age, practised the art of engraving, and have left us a variety of elegant compositions. These early productions of the art drew, by their novelty and excellence, the admiration of all Italy. Raphael himself, that prince of painters, was particularly charmed with the works of Albert Durer, and, in return for some prints he had received from him, sent him a present of his own portrait painted by himself.

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* See "Origin of Sign Painting in England."

"Marc Antonio, who, by studying Albert Durer's works, had improved the art of engraving, was among the first who carried it to Rome, when the genius of the divine Raphael presided over the Roman school. Those who are conversant in the fine arts, know how much this painter encouraged engraving in Marc Antonio, his ingenious pupil; examine that engraver's works and you will find evident proofs of it, so much does he breathe, in his finest prints, the spirit of his sublime author. Other painters of the Roman school, as well as Parmigiano, Salvator Rosa, &c. have transmitted to us many fine compositions in this art.

"The Bolognese school furnishes more recent examples. Annibale, and Agastino, although one of the greatest painters Italy ever produced, exercised the art of engraving in preference to that of painting, and has thereby established to himself, and secured to others, a reputation to the latest posterity. Guido, Guercino, Simon Cantarini da Pesaro, the Siranis, &c. have all of them left us many elegant prints, which are so many striking proofs of their having cultivated the art of engraving.

"To see it still in a higher degree of perfection, let us examine it when the school of Reubens presided in Flanders. Here we shall find that this great painter was no less intent upon cultivating this art, than that of painting, conscious that by this means he not only diffused his reputation, but secured it to succeeding generations. Bolswert, Pontius, Vosterman, &c. were the companions of his and Vandyck's leisure hours. They esteemed one another, they lived together as friends and equals, and, to use the words of a late ingenious writer—*Sous leurs heureuses mains le cuivre devient or*;—'Under their hands copper became gold.' The works of those engravers, which are now sold at the price of pictures, are evident proofs of the state of the arts in those days.

"What numberless examples, too, have not Rembrandt, Bergham, Ostade, and others of the Dutch masters, left us of their desire to cultivate engravings? Have not the works of the former, which are now sold at most amazing prices, transmitted a reputation both to himself and to his country, which time can never obliterate? The Bloemarts, the Vischers, and others, were certainly ornaments to the age in which they lived.

"During the reign of Lewis the Fourteenth, what a number of great artists appeared in this profession, and did honour to France. The names of Gerard, Andran, Edelink, Poilly, &c. will be lasting ornaments to that kingdom. That magnificent prince frequently amused himself in this way; and so charmed was he with the works of the ingenious Edelink, that he conferred upon him the honour of knighthood. It has been owing solely to the honourable rank given to this art by the Royal Academy of Painting at Paris, that it has been cherished and cultivated to such a degree of excellence, that for a century past Paris has been the depositary of the finest productions in this way; and these have been the source of incredible riches to France.

"Let us, in the last place, follow this art into Great Britain:—Queen Anne, whose reign has been generally called the *Augustan age* of this country, was desirous of transmitting to posterity the Cartoons* of Raphael, which had been purchased by her grandfather, Charles the First. With this view she sent for Dorigny, the engraver, as this art was then but little cultivated in Britain.

"The reception he met with from the queen is well known. She honoured him with an apartment in the royal palace of Hampton Court, visited him from time to time, countenanced him on all occasions, and was the patroness of his undertaking. After her death, king George the First imitated the example of Anne; and upon Dorigny's having completed his engravings, not only made him a very considerable present, but conferred upon him the honour of knighthood. From the departure of this artist, who executed a work which will reflect lasting honour on Britain, the art of engraving again relapsed into its former obscurity, till towards the middle of this (18th) century, when it was revived afresh by the introduction of other foreigners, together with the successful endeavours of several ingenious natives of these kingdoms."

THE SCHOOLS OF PAINTING.

A School, in the fine arts, denominates a certain class of artists, who have made it their particular study to imitate the productions of some great master.

The school of Florence is remarkable for greatness, and a grandeur of design, bordering on the gigantic. The art of painting was revived in Florence about the year 1240, by Cimabul, who transplanted the few remaining vestiges of the art from a Greek artist to his own country. The works of Cimabul, though in the ordinary style, received the applause of his fellow citizens, and in a short time the art of painting became so considerable in Florence, that the academy of St. Luke was founded, in which, however, no painters were educated until the year 1350. Andrew Castagna was the first Florentine artist who painted in oil. Michael Angelo, and Leonardo di Vinci, contemporary painters, were esteemed the glory of the Florentine school. M. Angelo surpassed Leonardo in grandeur, while Leonardo was superior to him in the finer parts of the arts. Leonardo, full of sensibility, was fond of expressing the sweet affections of the soul; but M. Angelo, not born to experience the softer passions, sought only to strike the imagination with terror, by the boldness and force of his conceptions. Michael Angelo was placed at the head of the school to which he belonged, and died in the year 1564, aged ninety.

The school of Rome was formed by Grecian artists, who came from their own country to settle with the Romans. By them the art was handed down to the moderns, who derived all their knowledge from studying the Greek models.

This school is celebrated for grandeur of style, exquisite form, and beautiful expression. In the year 1483, Raphael Sanzio di Urbino, was at the head of the Roman school. He excelled in representing philosophers, saints, virgins, and apostles. Although he had studied the works of Michael Angelo, and Leonardo di Vinci, he avoided servilely imitating them. He adopted a medium between the exquisite pathos of Leonardo, and the fire of Angelo, and never advanced a step beyond the modesty of nature. This painter died at the early age of thirty-seven years. It is a very remarkable coincidence, that Raphael was born on a Good Friday and died on a Good Friday! The celebrated Cartoons would alone immortalize him. They will be noticed by and bye.

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* See derivation of Cartoon.

The Venetian school was founded by Giorgione and Titian, scholars of Giovanni Bellino, who had studied the works of Dominechino. A beautiful mixture of colours was the grand object of the Venetians in their painting. Titian, or Tiziano Vecelli, having never studied the ancients, supplied the deficiencies in his education by servilely copying the objects of nature, by which practice he obtained a perfect knowledge of colouring—a knowledge never acquired by the artists of the Florentine and Roman schools. This painter was born in the year 1480, and died in 1576.

The Lombard school was founded by Antonio Allegri, more generally known by the name of Corregio. The characteristics of this school are a beautiful combination of colours, an elegant taste for design, and a charming mellowness of pencil.

The Carracci, Lewis, Augustin, and Annibal, formed what is usually termed the second Lombard school. They established an academy at Bologna, called *l'Academia deglia Desiderosi,* in which was taught drawing, perspective, and anatomy. Lectures were also given in the various branches of the art, which were regularly delivered, until Annibal received an invitation from Cardinal Farnese to paint at Rome. The paintings of the Carracci, from the resemblance of their manner, are very often confounded together; it ought, however, to be mentioned, that competent judges of painting may easily discover the different styles adopted by the three painters.

The French school has been so fluctuating, that it is almost difficult to ascertain who was its principal founder. Miniature painting was nourished in France at a very remote period, and the French artists, in this branch of the art, were held in high estimation by the Italians. Painting languished in France after the death of Francis I. until the reign of Louis XIII. at which time it was revived by Jaques Blanchard, who had been educated in the Venetian school. But Blanchard, though a good painter, had no hand in forming the French school. Poussin was a careful and correct imitator of nature; but he educated no pupils, and consequently did not found the French school. To the abilities of Vouet, perhaps, the French are indebted for the first formation of their school; but afterwards were still more indebted to the brilliant talents of Le Brun, who was the fashionable painter of the age in which he lived. Excepting Le Brun, Eustach le Sueur, Poussin, and Claude Lorraine, the French artists possessed little to recommend their works, in which inelegance and a certain stiffness of expression might invariably be found. The Count de Caylus reformed the bad taste of his countrymen, by directing their attention to the models of Greece and Rome.

It is needless to inform the intelligent reader, that the French capital is adorned with those invaluable works of art, which formerly created so much emulation at Florence, Rome, Turin, and Naples. A similar collection is *now* forming in this country, *The National Gallery,* which will, we hope, eclipse even that of our French neighbours.

Germany has not had the honour of forming a regular school of painting. Mengs, Deitrich, Albert Durer, and Holbein, were Germans, and the most celebrated artists that country has produced. A few solitary artists, however, will not form a school.

The Flemish school is remarkable for great brilliancy of colouring, a nobleness of conception, and the magic of the *claro obscuro*. Oil painting was discovered, or at least practised, first in Flanders, by John Van Eyck, who died in 1441, aged seventy-one. Peter Paul Reubens was unquestionably the founder of the Flemish school. This person was not only an admirable painter; he was endowed with many excellent qualities, and esteemed a skilful politician. He was ambassador from the Spanish king to Charles 1., from whom he received the honour of knighthood. Reubens equally excelled in painting historical subjects, portraits, fruit, flowers, landscapes, and animals. The historical pictures of this master do not possess that sweetness of expression so prevalent in the works of Raphael; his principal merit lay in colouring, though he never equalled the productions of Titian. Sir P. P. Reubens was born at Antwerp in the year 1577, and died in 1640.

The Dutch school may be considered as distinct from all others. The divine expression of Raphael, and the fire of Michael Angelo, are entirely disregarded by the Dutch, who have adopted a manner of painting practised alone within the precincts of their own country. Their favourite subjects are the vulgar games of the rudest peasantry, boors drinking and smoking, faithful representations of smiths' workshops with all the *minutiæ* to be found therein, and the depredations of banditti. If we view one of these subjects, painted by Teniers, the younger, we may be sure to find it a perfect *chef d'œuvre*. This artist possessed very prolific talents, and was, beyond doubt, the best painter of the manners of the peasantry in the Low Countries. Lucas de Leyden, who lived in the fifteenth century, is generally considered as the patriarch of the Dutch school. Van Been, Vander Hilst, Cornelius Polemburg, Rembrandt, John de Laer, Van Ostade, Gerard Douw, Metzu, Meris, Cuyp, Wouvermans, Berghem, Vandevelde, and Van Huysum, were educated in the Dutch school, and have produced most admirable specimens of the art of painting.

The English school did not exist until the Royal Academy in London was established in 1766. We had, however, many excellent painters long before that period, whose productions rank with those of the great Italian masters. Holbein, though a German, executed most of his celebrated works in this country. He was much encouraged by Henry VIII. and painted portraits of most of the English nobility. He died at his house in Whitehall, in the year 1554, and was buried with much solemnity. In the reign of James I. Cornelius Jansens arrived in England from Holland, and painted the king and nobility; but his talents being soon after eclipsed by Vandyke, he returned to his own country. Sir Anthony Vandyke received the first rudiments of the art from Vanbalen, of Antwerp; but afterwards became the pupil of Reubens, under whose excellent guidance he made such rapid progress in the art, that a portrait he painted of his master's wife, even at that period, is ranked among the best of his productions. Leaving Reubens, he made the tour of Italy, and at his return to Antwerp, was invited to England by Charles I. by whom he was knighted. He married the beautiful daughter of lord Ruthven, earl of Gowry. Sir Joshua Reynolds, the great founder of the English school, was born at Plymton, near Plymouth, on the 16th of July, 1723, and was the pupil of Hudson. In the year 1750, he went to Rome, where he remained two years prosecuting his studies. At his return to his own country, he received that patronage which was due to his extraordinary talents. Sir Joshua died in London, at the age of sixty-nine, and was buried in St. Paul's cathedral with great funeral pomp.

THE CARTOONS.

" As on reality we gaze."

These celebrated paintings are so called from the Italian word *cartoni*, a kind of pasteboard on which they are painted. While Raphael was in the employ of Leo the Tenth, his holiness employed this distinguished painter to make designs of the Acts of the Apostles, for the purpose of having them copied on tapestry. As soon as these tapestries were completed, the Cartoons remained neglected at Brussels, till they were purchased by Reubens for Charles the First of England, and in a dilapidated state (for they had been cut to pieces to facilitate the work of the weavers), they were brought to England. In the reign of William the Third, the pieces were put together in a most careful manner, and a gallery was built, at Hampton Court, for their reception, where, after one or two removes, they are now finally deposited.

SIGN PAINTING.

Sign Painting is of very ancient date, and, by some, is supposed to have its origin prior to any other painting. Many of the first masters were sign painters, for instance Ribera, or Il Spagnoleto,* was a sign painter, and in Cumberland's life of him we are told, that a Cardinal, one day passing in his coach, observed a tattered figure employed in painting a board, affixed to the outside of one of the ordinary houses in the streets of Rome. The youth and wretchedness of the spectacle engaged his pity, and the singular attention with which he pursued his work attracted his curiosity. It was Il Spagnoleto, in the act of earning his bread, of which his appearance made it evident he was absolutely in want.

He then proceeds to state, that the Cardinal, after some preliminary conversation, took him home in his coach, and ordered him apartments in his palace, where he pursued those studies that rendered him afterwards so eminent.

Signs and sign painting were first introduced into England in the reign of Edward the Third, from France. London afterwards became famous for its signs, every shopkeeper or dealer having one; indeed, extravagant sums were laid out on this then requisite decoration. They were not then affixed to the house, but were placed on posts, or hung thereon on hinges, on the edge of the foot path.

" Old London's signs did creek, creek, creek,
For every gust of wind did make them speake."

We are told, that in the reign of Richard the Second, a lord mayor of London imported not " cashmeres and laces," but women, from Flanders, and kept stew-houses where the dainty and squeamish were to deal in this kind of merchandize; and further, that Henry the Seventh also granted his license to twelve bordillos or stews, having *signs* painted on their walls, to distinguish them and invite the passenger.

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* The little Spaniard.

ORIGIN AND PROGRESS OF THE CHANDOS PORTRAIT OF SHAKSPEARE.

It was first in the possession of Sir William Davenant, who died insolvent, and afterwards of John Owen, his principal creditor. After his death, Betterton, the actor, bought it. Betterton made no will, and died very indigent; he had a large collection of portraits of actors, which were bought at the sale of his goods, by Bullfinch the printseller, who sold them to one Mr. Sykes. The portrait of Shakspeare was purchased by Mrs. Barry, the actress, who sold it afterwards, for forty guineas, to Mr. R. Kech. Mr. Nicol of Colney Hatch, Middlesex, marrying the heiress of the Kech family, this picture devolved to him. By the marriage of the Duke of Chandos with the daughter of Mr. Nicol, it became his Grace's property, and by the marriage of the Duke of Buckingham into the Chandos family, it now adorns the collection at Stowe.

MUSIC.

> "All Nature's full of thee: the summer bower
> Respondeth to the songster's morning lay;
> The bee his concert keeps from flower to flower,
> As forth he sallies on his honied way;
> Brook calls to brook, as down the hills they stray;
> The isles resound with song, from shore to shore;
> Whilst 'viewless minstrels' on the wings that play,
> Consorted strains in liquid measures, pour
> To thunder's deep-ton'd voice, or ocean's sullen roar."
> *The River Derwent.*

The origin of music is lost in the mazes of antiquity; and all hypotheses on the subject are very little better than mere conjecture. The practice of this science being universal in all ages and countries, it is absurd to attribute its invention to any one man, or any particular nation; yet, as no people can carry back their researches into antiquity to so early a period as the Egyptians, modern writers seldom attempt to trace the history of music beyond their era.

Apollodorus gives us an account of the origin of music in that country, which we must, perhaps, only regard as a fanciful idea of the writer, though it is not altogether improbable. He ascribes the origin of the art, and the invention of the lyre, to the Hermes, or Mercury of the Egyptians, surnamed Trismegistus, or Thrice Illustrious; and who was, according to Newton, the secretary of Osiris.

The Nile having overflowed its banks at the periodical period for the rise of that wonderful river, on its subsidence to its usual level, several dead animals were left on the shores, and among the rest a tortoise; the flesh of which being dried and wasted in the sun, nothing remained in the shell, but nerves and cartilages, and their being tightened and contracted by the drying heat, became sonorous. Mercury, walking along the banks of the river, happened to strike his foot against this shell, and was so pleased with the sound produced, that the idea of the lyre suggested itself to his imagination. The first instrument he constructed was in the form of a tortoise, and was strung with the sinews of dried animals.

It is probable that vocal music was practised, or at least that the ancients were acquainted with the difference in the tones of the human voice, and its capabilities for harmony, before instruments were thought of; and the latter, without doubt, owed their origin to the observation of effects flowing from natural causes. Thus Diodorus, Lucretius, and other authors, attribute the invention of wind instruments to observations made of the whistling of the wind in reeds, and in the pipes of other plants. The different tones of sounding strings must have been observed very early, and thus have given birth to stringed instruments: whilst instruments of percussion, such as tabors or drums, probably originated from the sonorous ringing of hollow bodies when struck.

In the first conception all these instruments were rude and imperfect, and would afford little pleasure to the musician of the present day. Indeed, in the first effort, we can fancy the inventors themselves amazed at the effect produced, and starting with surprise or fright,

"E'en at the sound themselves had made."

The progress of improvement, however, was soon visible: and there cannot be a doubt, but that the music of the ancients was of a very high order.

NOTATION.

The invention of Notation, and of musical characters, is of ancient date, being generally ascribed to Terpander, a celebrated poet and musician of Greece, who flourished about the 27th Olympiad, or 671 years before Christ. Previously, music being entirely traditional, must have depended much on the memory and taste of the performer.

LETTERS IN MUSIC.

Gregory the Great (as he is commonly called), about the year 600, substituted the Roman letters A B C, &c. as the names of notes, in lieu of the more complicated Greek ones; by which the study of the science was greatly simplified.—See Dr. Burney's History of Music.

ORIGIN OF DIVIDING MUSIC INTO BARS.

"Thou, oh Music! canst assuage the pain,
And heal the wound, which hath defied the skill
Of sager comforters:—thou dost restrain
Each wild emotion at thy wond'rous will;
Thou dost the rage of fiercest passion chill,
Or lightest up the flames of soft desire,
As through the mind thy plaints harmonious thrill,
And thus a magic doth surround the lyre,
A power divine doth dwell amid the sacred quire."

The River Derwent.

In the 16th century, music began to be considered part of a polite education. In a collection called Queen Elizabeth's Virginal Book, some very difficult pieces of that era are preserved, several of which are by Tallis and Bird, two eminent composers of English sacred music. The English musicians of this period were equal to any of those on the continent; and it is difficult to say whether the Italian, German, or French schools, deserve the preference. At the beginning of this century, the mode of dividing music *into bars* appears to have been first used.

ORIGIN OF THE DOMINANT IN MUSIC.

The 16th century is remarkable for many improvements in the theory and practice of music, which have led to the present high state of the art. In 1590, a schoolmaster of Lombardy (Charles Monteverde), invented the harmony of the *dominant;* he was also the first who ventured to use the seventh and the ninth of the dominant, openly and without preparation; he likewise employed the minor fifth as a consonance, which had always before been used as a dissonance. The same professor introduced the double dissonances, and diminished and altered chords. About the same time L'Viadana de Lodi conceived the idea of giving to the instrumental bass, a different melody from that of the vocal, to which it had previously strictly adhered. He also invented the figured or thorough bass.

CONCERTS.

In 1776, the Concerts of Ancient Music were established in London, chiefly at the suggestion of the Earl of Sandwich.—An institution intended to preserve the solid and valuable productions of the old masters from oblivion, and of which Mr. Joah Bates was for many years the sole conductor.

John Bannister, master of Charles the Second's band, was the first person who commenced public concerts in London, about the year 1762.

In the year 1813, the Philharmonic Concerts were established in London, with a view chiefly to the cultivation of instrumental music. These concerts are still continued, and embrace nearly all the eminent professors in the metropolis.

TRUMPETS.

The Trumpet is said, by Vicentio Galileo, to have been invented at Nuremberg; and there is extant a memoir, which shows that trumpets were made to great perfection by an artist in that city, who was also an admirable performer on that instrument; it is as follows: "Hans Meuschell of Nuremberg was famed for his accuracy in making trumpets, as also for his skill on playing on the same alone, and in the accompaniment with the voice, was of so great renown, that he was frequently sent for to the palaces of princes, the distance of several hundred miles. Pope Leo the Tenth, for whom he had made several trumpets of silver, sent for him to Rome, and after having been delighted with his exquisite performance, dismissed him with a munificent reward." They were, according to chronology, first sounded before the English kings A. D. 790, which, if true, will date back their origin some centuries.

ORGANS.

"The imprison'd winds releas'd, with joyful sound
Proclaim'd their liberty to all around."

In Madam Genlis's "Knights of the Swan" is the following interesting anecdote relative to the origin of organs:—As we could not enjoy at Bagdat the free exercise of our religion, we agreed that on solemn festivals we should meet in a room, and chaunt the mass. Our apartment was toward the street; and the people stopping to listen to us, soon discovered the motive of these religious exercises. Mahometan intolerance was alarmed, and an edict was published, prohibiting the Christians, under pain of death, from assembling to celebrate their religious rites. They were allowed, however, the privilege of performing them individually. Upon this (having a genius for mechanics) I conceived the idea of constructing an instrument, which might imitate all those with which I was acquainted, and even the human voice. I endeavoured to supply it, at the same time, with so prodigious a volume of sound, that it might produce to the ear the effect of a concert. I worked at my invention night and day; and in less than six months, produced an instrument, to which I gave the name of organ, and which perfectly answered my intention. It soon, however, came to the ears of the caliph, that malgre his edict, forbidding the Christians assembling to worship, that they continued to do so. I had been playing on my new invented instrument, when an armed force broke into my apartment, and were astonished to find me alone. I was taken, however, before the caliph, who with much asperity questioned me; when I confessed to him, that what appeared as a multitude of voices, proceeded from my instrument. It was immediately sent for, when he became not only satisfied, but delighted. I presented it to him, and was myself immediately attached to his court. He soon made a use of my organ, which was very grateful to me. The ambassadors of Charlemagne were then at his court, and the caliph added my organ to the numerous presents with which he intrusted them for their master.

Madam Genlis here informs her readers, in a note, as an historical fact, that the first organ known in Europe was actually sent to Charlemagne by the caliph Haroun.

Augustine, the monk, was the first that brought the use of church music into England, which was afterwards greatly improved by Dunstan, who furnished our churches and convents with the organ.

ITALIAN OPERA.

To the close of the 16th, and the beginning of the 17th centuries, the invention of the *recitative,* or recited music, which gave to the lyric drama a peculiar language and construction, is ascribed.

Mr. Burgh, in his Anecdotes of Music, gives the following account of the origin of this species of composition.

Persons of taste and letters in Tuscany, being dissatisfied with every former attempt at perfecting dramatic poetry and exhibitions, determined to unite the *best Lyric Poet* with the *best Musician* of their time. Three Florentine noblemen, therefore, Giovani Bardi, Count of Vernio, Petro Strozzi, and Jacobi Corsi, all enlightened lovers of the fine arts; selected Ottavio Rinuccini and Jacobo Peri, their countrymen, to write and set to music the drama of *Dafnè,* which was performed in the house of Signior Corsi, in 1597, with great applause; and this seems the true era, whence we may date the Opera, or Drama, *wholly set to music,* and in which the dialogne was neither sung in measure, nor declaimed without music, but recited in simple musical notes, which amounted not to singing, and yet was different from the usual mode of speaking.

After this successful experiment, Rinuccini wrote *Eurydice,* and Ariana, two other similar dramas.

In the same year, Emilio del Cavaliere composed the music to an opera called *Ariadnè,* at Rome; and the friends of this composer, and of Peri, respectively lay claim to the honour of the invention of recitative, for each of these *artistes.* The Eurydice, of Peri, was however the first piece of the kind performed in public; its representation taking place at the theatre, Florence, in 1600, on the occasion of the marriage of Henry IV. of France, with Mary de Medecis; and Pietro del Velle, a Roman knight, an amateur musician, who, in 1640, published an able historical disquisition on the science, expressly says, the first dramatic action* ever represented at Rome, was performed at the Carnival of 1606, on his Cart, or moveable stage; when five voices, or five instruments, the exact number an ambulent cart would contain, were employed. Thus it seems, the first secular drama in modern Rome, like the first tragedy in ancient Greece, was exhibited in a cart!

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* Of course the *secular* drama is here meant.

The Italian Opera has undoubtedly given a great impulse to English dramatic music. The first of this species of composition which was performed in England, was *Arsinoe,* in 1705. An English version, set to music by Thomas Clayton, one of the royal band, in the reign of William and Mary, was then presented.

The translation was bad, and the music execrable; yet this drama was performed twenty-four times in the first, and eleven in the second year.

THE TROUBADOURS.

"When the cloth was ta'en away,
Minstrels straight began to play,
And while Harps and Viols join,
Raptur'd Bards, in strains divine,
Loud the trembling arches rung,
With the noble deeds we sung."[*]

In the eleventh century, the Troubadours made their appearance in Provence. They were the founders of modern versification; frequently singing their own songs to the melody of their own harps; and when they were not able to do the latter, minstrels accompanied them, who recited the lays the Troubadour composed. Though in every country wherever there is a language, there is poetry, and wherever there is poetry, there is music; and in our own in particular, singing to the harp appears to have been early and successfully cultivated, yet the melodies were purely traditional; and the most ancient melodies extant, that have been set to a modern language, are those which are preserved in the Vatican Library, to the songs of the Troubadours, written in the ancient dialect of Provence.[†] In the 12th, 13th, and part of the 14th centuries, the minstrels, bards, or *jongleurs,* the descendants of the Troubadours, occupied a conspicuous station in society. In our own country, there were king's minstrels, and queen's minstrels, who enjoyed a high degree of favour and protection.

Yet, in some of the satires of the times, we find them abused under the names of *chantier*, *fableeir*, *jangleeirs*, and *menestre;* whilst their art is called *janglerie*, and they are said to be *Ante-Christ, perverting the age by their merry jangles.* Piers Ploughman, an ancient satirist, also accuses the minstrels of debauching the minds of the people, and of being tutors of idleness, and the devil's discours; and that they did imbibe some of the general licentiousness which, at the era of the conquest, and for some time before, and some time after, overspread all England, is not unlikely. But, for several reigns, they were favoured by the noble and the fair, and protected by royal authority. In their baronial mansions, on all occasions of high and solemn feasts, the observances of chivalry, and the charms of music were united.

"Illumining the vaulted roof,
A thousand torches flam'd aloof;
From many cups, with golden gleam,
Sparkled the red Metheglin's stream:

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[*] See Burney's History of Music.

[†] Burgh's Anecdotes.

To grace the gorgeous festival,
Along the lofty window'd hall
The storied tapestry was hung.
With minstrelsy the rafters rung,
Of harps, that from reflected light
From the proud gallery glitter'd bright.
To crown the banquet's solemn close,
Themes of British glory rose;
And to the strings of various chimes
Attemper'd the heroic rhymes" *

In the reign of Henry III. we find one Henry de Auranches, a Frenchman, dignified with the title of Master Henry, the versifier: which apellation, Mr. Warton observes, perhaps implies a character different from the royal minstrel, or joculator. In 1249, and in 1251, we find orders on the treasurer, to pay this Master Henry one hundred shillings, probably a year's stipend; and in the same reign, forty shillings and a pipe of wine were given to Richard, the king's harper, and a pipe of wine to Beatrice, his wife. In time a gross degeneracy appears to have characterised the once-famed order of minstrels: the sounder part of society pursued them with prohibitions and invectives, till they were at last driven from the more respectable walks of life to the lower orders. Their irregularities became the more rude and offensive, till their order expired, amid the general contempt of an improving nation.—*Turner's History of England*, vol. i. p. 432.

SECTION II.

COMMERCE, USE OF MONEY, COINS, BANKING SYSTEM, INTERNAL NAVIGATION, &c.

ORIGIN OF COMMERCE, AND USE OF MONEY.

The few wants of men, in the first state of society, were supplied by barter in its rudest form. In barter the rational consideration is, what is wanted by the one, and what can be spared by the other. But savages are not always so clear sighted. A savage who wants a knife will give for it any thing that is less useful to him at the time, without considering his future wants. But mankind improve by degrees, attending to what is wanted on the one side, and to what can be spared on the other.

Barter, in its original form, proved miserably deficient when men and their wants multiplied. That sort of commerce could not be carried on at a distance; and even among neighbours, it does not always happen, that the one can spare what the other wants; it was necessary, therefore, that some commodity should be found in general estimation, that would be gladly accepted in exchange for every other, and which should be neither bulky, expensive in keeping, nor consumable by time. Gold and Silver are metals that possess these properties in an eminent degree; and are also divisible into small parts, convenient to be given for goods of small value.

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* Burney's History of Music.

Gold and silver, when first introduced into commerce, were bartered like other commodities, by bulk merely; but shortly, instead of being given loosely by bulk, every portion was weighed in scales, but weight was no security against mixing base metals with gold and silver.

To prevent that fraud, pieces of gold and silver are impressed with a public stamp, vouching both the purity and the quantity; and such pieces are called *Coin.*

This was an improvement in commerce, and at first, probably deemed complete. It was not foreseen, that these metals wear by much handling, in the course of circulation, and consequently, that in time the public stamp is reduced to be a voucher of the purity only, not of the quantity. This embarrassment was remedied by the use of paper-money; and paper-money is attended with another advantage, that of preventing the loss of much gold and silver by wearing.

When gold or silver, in bullion, was exchanged with other commodities, such commerce passed under the common name of barter, or permutation: when current coin was exchanged, such commerce was termed the buying and selling; and the money exchanged was termed the price of goods.

The Phœnicians were the earliest people who are recorded to have devoted themselves to commerce. It seems, they performed long voyages, and established colonies in remote countries, like the moderns.

The Greeks and Romans were not insensible of the value of commerce, and they pursued it at different periods with eagerness and success.

The Venetians, from the year 900 to 1500, enjoyed a monopoly of the produce of the East, and thereby became a wealthy and powerful people. The Genoese proved their rivals; but certain free towns of Germany, called Hanse Towns, afterwards disputed with the Italians the palm of commerce.

The Portuguese, on discovering a new route to India, by the Cape of Good Hope, became for a time a considerable commercial people; but the Dutch drove them from their India possessions, and for a century carried on half the trade of the world.

Finally the English,

> Supreme in arts, and first in arms,
> Trades, and sciences,

have taken the lead of all other nations; and by means of their invincible fleets, their free constitution, their domestic agriculture and manufactures, and their valuable colonies in every sea, they have nearly engrossed the commerce of the world to themselves.

Chronology informs us, money as a medium of commerce, is first mentioned in the 23d Chapter of Genesis, when Abraham purchased a field as a sepulchre for Sarah, in the year of the world, 2139: money was first made at Argos, 894 years B.C.; has increased eighteen times in value from 1290 to 1789; and twelve times its value from 1530 to 1789.

Silver has increased thirty times its value since the Norman Conquest; viz. a pound in that age was three times the quantity it is at present, and ten times its value in purchasing any commodity.

ORIGIN OF WEIGHTS AND MEASURES IN ENGLAND.

The origin of all weights and measures in England, was derived from a *corn of wheat,* (vide Statutes of 51 Henry III., 31 Edward I., 12 Henry VII.) which enacted, that 32 of them well dried and gathered from the middle of the ear, were to make one penny-weight; but it was subsequently thought better to divide the dwt. in 24 equal parts, called grains. All measures of capacity, both liquid and dry, were at first taken from Troy-weight, and several laws were passed in the reign of Henry III enacting, that 8 lbs. Troy of wheat, taken from the middle of the ear, and well dried, should make one gallon of Wine Measure. The standard Wine Gallon, which was kept sealed at Guildhall, was generally reckoned to contain 231 cubic inches; but Dr. Wybard, in his Tectometry, having asserted, that it did not contain more than 224 or 225 cubic inches, an experiment was made, May 25th, 1688, to ascertain the fact. The Commissioners of Excise caused a vessel to be made in form of a parallel opipedon, each side of its base was 4 inches, and its depth 14 inches, so that its just content was 224. In presence of the Lord Mayor, the Commissioners of the Excise, the Rev. Mr. Flamstead, (Astronomer Royal) Mr. Halley, and several other eminent mathematicians, this vessel was very exactly filled with water, and being carefully emptied into the Standard Wine Gallon, did so accurately fill it, that all present were fully convinced it contained only 224 cubic inches. However, it was not thought convenient to alter the supposed content of 231, and accordingly the error continued until the recent introduction of the new Imperial Gallon. The old Beer or Ale Gallon of 282 cubic inches, was intended to bear the same proportion to Avoirdupois Weight as the Wine did to Troy; for it was founded by several nice experiments, that the 1 lb. Avoirdupois was equal to 14 oz. 11 dwts. 15½ grs. Troy; being very near 14 oz. and six tenths. Hence 12 : 231 :: 14-6 to 281,05, and by a trial of the Standard Ale Quart, kept in the Exchequer, (12 Charles II.) it was found to contain just 70½ cubic inches, and consequently the gallon = 70½ × 4 = 282. The old Dry or Corn Gallon, was originally meant to bear a *mean,* (or nearly so), between the Wine and Beer Gallon; it was previous to 1697, computed to hold 272¼ cubic inches; but a statute made in that year enacted, the Winchester Bushel should be round, with a plain and even bottom, 18½ inches throughout, and 8 inches deep; consequently, it contained 215,042 cubic inches for the old legal Corn Gallon. Weights and measures were invented 869 B. C; fixed to a standard in England, 1257; regulated 1492; equalized, 1826.

ALMANACKS.

Almanacks are said to have originated with the Germans, who formerly used to engrave, or cut upon square sticks, about a foot in breadth, the courses of the moon of the whole year; whereby they could tell, when the new moons and changes should appear, as also their festival days; and this they called an *Al-mon-aght,* that is to say, *all must heed.*

They were first published by Martin Ilkus, at Luda, in Poland, in 1470; compiled by Muller, in their present form, 1473; the Stationer's Company of London, claimed an exclusive right to publish them, till 1779; and now sell a million annually.

COIN.

" 'Twas mine, 'tis his, and has been slave to thousands."

At the conquest, the little coined silver that we had, bore the same countenance with that which had been current in the days of our Saxon kings; for the Conqueror's penny is of the same size as them, presenting his head full-faced, a cross in his right hand, and a sceptre in his left, inscribed *Willem Rex Anglo.* On the reverse, an arms *fleireè,* with four sceptres quarterly, the inscription *Jesthn on Herefor.* Stowe says, the conqueror, as he appeared on his coins, wanted a beard, and quotes William of Malmesbury to prove, that the Normans never wore any; he also mentions, that some of the conqueror's coins had *Le Rey Wilam* inscribed on them, though all that are now attributed to him, have either the simple style of *Rex,* or with the addition of *An* or *Angolo.* It is presumed, that the coinage of money in this fashion, was one of the improvements which the Norman court received from our Edward the Confessor, who by their own writers, is acknowledged to have taught them a great many English customs. All great sums were paid at this time by weight; thus, the monks of Ely, paid the king 700 marks; and Edgar Atheling's allowance was a pound of silver daily (1074). The purveyances were even changed into money, and the sheriff collected them in the following proportions. Instead of

Bread for 100 men, one shilling.
One pasture-fed ox, one shilling.
A ram, or sheep, four pence.
Provender for 20 horses, four pence.

But when these little contributions were thus gathered, the collectors still paid the gross sums into the exchequer by weight.

Origin of Gold Coin in England.

The first gold that was coined in England, was in the reign of Edward III., who in the year 1320, caused several pieces to be coined, called Florences, because they were coined by Florentines.

Afterwards he coined Nobles, then Rose Nobles, current at 6s. 8d., Half Nobles at 3s. 4d., called Halfpennies of Gold; and Quarter Nobles at 1s. 8d., called Farthings of Gold.

Guineas were first coined in the reign of Charles II., and were thus named, because the gold was brought from Guinea.

Shillings were first coined in England, in the reign of Henry VII. in the year 1501. Crowns and Half Crowns in 1552. The first legal copper coin was made in the reign of James I., in the year 1609, prior to which, private leaden tokens were in general circulation.

Penny Pieces, and Two Penny, of copper, were first coined in England, 1794.

Coins of Edward VI.

The term sovereign, as applied to a piece of money, is not new in the history of our coinage; for so far back as the reign of Edward VI., who brought the gold used at the Mint to its original purity, which has been greatly debased by his predecessor, there were both sovereigns and half-sovereigns. The following is the description of the current money of that reign.

King Edward's Silver Crown-piece, coined at York. It had the king's figure, at full-length, on horseback, in full-armour, crowned, and holding a drawn sword at his heart. The horse is adorned with large embroidered trappings, with a plume of feathers on the head, and the date under him. The Mint mark is y, and it is circumscribed with these words:—EDWARD VI. D G. AGL. FRA. Z. HIBR. REX. The reverse like that of the shilling.

The Sovereign, struck in the sixth year of his reign, had the profile figure of his majesty in armour, crowned, holding a drawn sword in his right hand, and the orb in the left. The Mint marked a tun over the royal head, circumscribed with these words:—EDWARD VI. E. G. AGL. FRAN. Z. HIB. REX. The reverse had the arms crowned, and the like supporters as his father, with E. R. on the pedestal, and the following motto:—JHS, AVTEM, TRANSIENS PER, MEDIUM, ILLORY, IBAT.

The base Shilling of Edward VI., coined at York. The Mint mark y, the head in profile, crowned with the legend, EDWARD VI. D. G. AGL. FRA. Z. HIB. REX. On the reverse, TIMOR, DOMINI, FONS VITE, M. D. XLIX.

The Half-Sovereign, coined in his third year. It has the king's bust in armour, bareheaded, circumscribed SCUTUM FIDEI PROTEGIT EUM—a rose between each word, and a rose the Mint mark. On the reverse the arms in a shield, crowned, between the initial letters E. R. with the title circumscribed as above.

The fine Shilling of Edward VI. It bore the king's bust, full-faced, crowned, and in his parliamentary robes, with a chain of the order. On one side of the head is a large double rose, and on the other the figures XII, denoting the value, with the title, as above, in old English characters. The Mint mark y, N. B. This is the first English coin on which we see the Collar of the Order of the Garter.

The Sixpence of his third year, of the York Mint. The Mint mark y. On the obverse is the king's bust, in armour, crowned, and labelled with the regal title. On the reverse are the royal arms, in an oval shield, garnished and crowned, with the motto, SCUTUM, FIDEI, PROTEGIT, EUM.

The Noble was also in use in this reign, as an appropriate attendant on the Sovereign.

ITALIAN METHOD OF BOOK-KEEPING,

Was first published in England in the year 1566.

YARD MEASURE,

Was first fixed by Henry the First's arm, in the year 1101.

INTEREST OF MONEY,

Was 2d. per week for 20s. in 1260; 45 per cent. 1307; the first law in England for establishing interest of money at 10 per cent. was in 1546. The pious subjects of Edward VI. repealed this law as unlawful and most impious; but it was restored in queen Elizabeth's time. In those days the monarchs could not borrow without the collateral security of the metropolis. Interest was reduced from 10 to 8 per cent., 1624; reduced by the rump parliament to 6 per cent., and confirmed at the Restoration; to 5 per cent., 1714; from 4 to 3 per cent., 1750. Interest of the National Debt reduced, 1749, 1823.

VALUE OF LABOUR AND MONEY IN EARLY TIMES.

In the year 1352, in the 25th of Edward III., wages paid to haymakers, was 1*d.* per day; a mower of meadows, 3*d.* or 5*d.* an acre;

reapers of corn, first week in August 2*d.*, in the second 3*d*. per day, and so on till the end of August, without meat, drink, or other allowance, finding their own tools. For thrashing a quarter of wheat or rye, 2½*d.*; a quarter of barley, beans, peas, or oats, 1½*d*. A master carpenter, 3*d*. a day; other masons 3*d*., and servants, 1½*d*. Tilers 3*d.*, and their knaves* 1½*d*. Thatchers, 3*d*. per day, and their knaves, 1½*d*. Plasterers, and other workers of mud walls, and their knaves in like manner, without meat or drink, and this from Easter till Michaelmas; and from that time *less*, according to the direction of the justices.

About the year 900, king Alfred left to each of his daughters, 100*l*. in money. In 1221, Joan, eldest daughter to king John, upon her marriage with Alexander, king of Scotland, had a dowry of 1000*l*. In 1278, Edward I. gave his daughter Joan, contracted to the son of the king of the Romans, 10,000 marks sterling, and this to be returned in case the prince died before her. In 1314, Elizabeth, wife of Robert Bruce, king of Scotland, being imprisoned in England, was allowed for herself and family 20*s*. per week. In 1330, Joan of Oxford, nurse to the Black Prince, had a pension of 10*l*. per annum; and Maud Plumpton, a rocker, had 10 marks. In 1402, the salary of the Lord Chief Justice of the King's Bench, was 40*l*. In 1408, the Lord Chief Justice of the Common Pleas. had 55 marks per annum. In 1545, the former had an addition of 30*l*. to his salary, and the other justices of 20*l*.

BOARD WAGES.

Board Wages first commenced in England with king Charles I., servants, in 1629.

INSURANCE OF SHIPS, &c.

Insurance on ships and merchandize, Suetonius conjectures, was contrived by Claudius in 43. Insurance on shipping began in England, in 1560. Insurance offices in London, 1696.

RENT

Was first made payable in money, instead of kind, in 1136.

FIGURES IN ARITHMETIC

Were introduced into Europe from Arabia, 991, and into England in 1253.

ALGEBRA

Was first introduced into Europe, in 1300, and became in general use in 1590. Numerical algebra was invented in 950, and first known in Europe, in 1494; letters were first used in algebra, in 1590.

LAC OF RUPEES.

A Rupee is an Indian coin of silver, of 2s. 3d. and 2s. 6d., and a *lac* signifies nothing more than a certain amount, say about 12,500*l*. sterling.

DIAMONDS.

Diamonds were first cut and polished at Bruges, in 1489. Diamond mines discovered at Golconda, 1584; at Coulour, 1640; and at Brazil in 1730.

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* See Epithets.

The weight of diamonds is estimated in carats, 150 of which are equal to one ounce Troy. The average price of rough diamonds is about 2*l.* per carat.

According to this scale, a *wrought* diamond, three carats, is worth 72*l.*, and one of 100 carats, 80,000*l.* The largest diamond probably ever heard of, is one mentioned by Tavernier, who saw it in the possession of the Great Mogul. It was about as big as a hen's egg, and weighed 900 carats in the rough. The largest diamond ever brought to Europe, is one now in the possession of the sovereign of Russia. It weighs 195 carats, and was long employed as the eye of a Braminical idol. A French soldier discovered the value of the gem, and changed his religion, worshipping at the altar of the god, that he might deprive him of his splendid eye. At length he succeeded in substituting a piece of glass for the diamond, and again became a good Christian! After passing through several hands, the empress Catherine at length fixed it in the possession of the Russian crown, giving for it 90,000*l* and a perpetual annuity of 1000*l.* It is cut in the rose form, and is the size of a pigeon's egg. One of the most beautiful is the *Pitt* Diamond, which is a brilliant, and weighs rather more than 136 carats. It was brought from India by a gentleman of the name of Pitt, and purchased by the duke of Orleans, who placed it in the Crown of France, where it still remains. The celebrated *Pigot* Diamond is in the possession of Rundell and Co.

STERLING.

Origin of the term as applied to money.

In the time of Richard I. money coined in the East part of Germany, came in special request in England, on account of its purity, and was called Easterling Money, as all the inhabitants of those parts were called Easterlings; and soon after some of these people, skilled in coining, were sent for to London, to bring the coin to perfection, which was soon called *Sterling*, from Easterling. King Edward I. established a certain standard for the silver coin of England; but no gold was coined until the reign of Edward III., who in the year 1320, caused several pieces to be coined, called Florences, because they were coined by Florentines. Afterwards he coined Nobles, then Rose Nobles, current at 6*s.* 8*d.*, Half Nobles at 3*s.* 4*d.*, called Halfpennies of Gold; and Quarters at 1*s.* 8*d.*, called Farthings of gold. The succeeding kings coined Rose Nobles, and Double Rose Nobles, Great Sovereigns, and Half Henry Nobles, Angels, and Shillings. James I. coined Unites, Double Crowns, and Brittania Coins, Shillings, and Sixpences. Charles II. converted most of the ancient gold coins into guineas.

INTERNAL NAVIGATION IN ENGLAND.

It was so late as the year 1720, when inland navigation commenced in England, by the deepening of the rivers Mersey and Irwell. The carrying trade between Manchester and Liverpool, was then performed principally by gangs of pack-horses. The owners of these horses, of course, alledged, that their rights would be invaded, and their profits diminished, by the new navigation; though whether they presented petitions to parliament, complaining of the infringement, and praying that the proprietors might not be allowed to proceed (continues the *Leeds Mercury*), is more than we can say; but supposing this had been done, and that parliament in its wisdom had determined to protect the vested interests of these ancient carriers from invasion; and allowing further, that the intercourse between Manchester and Liverpool had continued to increase, till it had attained its present magnitude of 1000 tons a day, the consequence would have been, that the inhabitants of Lancashire, would have had to maintain upon the road alone, Forty Thousand Pack-horses, which would, when in marching order, have formed a continuous line, in close array, of upwards of Eighty miles.

The above may be taken, as pretty good reply to those, who are continually exclaiming against innovation, and those every-day improvements, which we are told will ultimately deprive the labourer of his bread, by superceding the necessity of manual employment.

Such reasoners ought to remain in a state of mere vegetation, as being unworthy of the social and political system of the universe.

PAWNBROKERS' BALLS.

The three balls, as a Pawnbroker's Sign, dates its origin from the Lombards, the great money-lenders, who came from Lombardy and settled here. The sign they made use of, was the Three Golden Balls, which the pawnbrokers use to this day, and who date their origin from the Lombards, or first money-lenders, known in England.

It has been wittily remarked, that the Three Balls intimate, that it is *two to one* against your redeeming what you pledge!

ORIGIN AND PROGRESS OF THE BANKING SYSTEM.

The Trapizæta of the Greeks, and Argentarii or Nummularii of the Romans, were persons who lent money upon usury, kept the accounts of other usurers, and exchanged worn for new money, for a profit, but did not deal in cheques, drafts, &c.

Beckman, however, says, that they did pay money by a bill, which process was termed *præscribere* and *rescribere*, and the assignment, or draft *attributia*, and dealt besides in exchanges and discounts. Philip the Fair, in 1304, ordered a bank to be held upon the great bridge of Paris; and they had booths and tables before church doors, &c. called *mensæ combiatorum*, (our Scriptural Tables of the Money Changers) stands at fairs for changing money, &c. They were obliged to give security in property, and were formed into *guilds.** We had a set of them called *Caursini*, from the family Caursini, at Florence, it being agreed, that however divided, they should take the name of that family, *penes quam summa mercatura erat.* All the Italian merchants who practised usury, were called *Lombards;* hence our *Lombard Street.*†

The draft of one banker upon another, and the cheque, occur in Rymer. The deposit of money to be let out at interest, is a practice of the Roman Argentarii, who exercised their trade in the Forum, under the inspection of the town magistrate; and when they ceased to show themselves, their bankruptcy was declared by these words, *foro cessit.—Fosbroke's Encyclopædia.*

Such is the ancient history of bankers; with regard to modern times, Pennant says, regular banking by private people, resulted in

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* See article on *Guild.*

† See article on *Lombard Street.*

1643, from the calamity of the time, when the seditious spirit was incited by the acts of the parliamentary leaders. The merchants and tradesmen, who before trusted their cash to their servants and apprentices, found that no longer safe, neither did they dare to leave it in the Mints at the Tower, by reason of the distresses of majesty itself, which before was a place of public deposit. In the year 1645, they first placed their cash in the hands of goldsmiths, who began publicly to exercise both professions. Even in my days, continues Pennant, were several eminent bankers who kept the goldsmith's shop, but they were more frequently separated. The first regular banker was Mr. Francis Child, goldsmith, who began business soon after the Restoration. He was the father of the profession, a person of large fortune, and most respectable character. He married between the years 1665 and 1675, Martha, only daughter of Robert Blanchard, citizen and goldsmith, by whom he had twelve children. Mr. Child was afterwards knighted. He lived in Fleet Street, where the shop still continues in a state of the highest respectability. Mr. Granger, in his Biographical History of England, mentions Mr. Child as successor to the shop of alderman Backwel, a banker, in the time of Charles II., noted for his integrity, abilities, and industry, who was ruined by the shutting up of the Exchequer, in 1672. His books were placed in the hands of Mr. Child, and still remain in the family. The next ancient shop was that possessed by Messrs. Snowe and Benne, a few doors to the west of Mr. Child's, who were goldsmiths of consequence, in the latter part of the same reign. Mr. Gay celebrates the predecessor of these gentlemen, for his sagacity in escaping the ruins of the fatal year 1720, in his Epistle to Mr. Thomas Snow, goldsmith, near Temple Bar:

O thou, whose penetrative wisdom found
The South-Sea rocks, and shelves where thousands drown'd,*
When Credit sunk, and Commerce grasping lay,
Thou stood'st, nor sent one bill unpaid away.

To the west of Temple Bar, the only one was that of Messrs. Middleton and Campbel, goldsmiths, who flourished in 1622, and is now continued with great credit by Mr. Coutts.

From thence to the extremity of the western end of the town, there was none till the year 1756, when the respectable name of Backwel rose again, conjoined to those of Darel, Hart, and Croft, who with great reputation, opened their shop in Pall Mall.

BANK OF ENGLAND.

This national bank was first established in 1694, in the reign of William and Mary. It was projected by one Patterson, and its original capital was 1,200,000l. The style of the firm is The Governor and Company of the Bank of England.

EAST INDIA COMPANY.

The East India Company of England, was first established in 1600; their stock then consisting of 72,000l., when they fitted out four ships; and, meeting with success, they have continued ever since; India Stock sold from 360 to 500 per cent. 1683; a new company was established, 1698; the old one re-established, and the two united, 1700; agreed to give government 400,000l. per annum, for four years, on condition that they might continue unmolested, 1769; in great confusion, and applied to parliament for assistance, 1773; judges sent from England to administer the laws there, by the government, April 2d. 1774; Board of Controul instituted, 1784; Charter renewed, 1813.

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* See article on South Sea Bubble.

SECTION III.

DISCOVERIES AND INVENTIONS.

MANUFACTURE OF EDGE TOOLS.

"He cutteth, as with an edge tool."——*B. Jonson.*

Parkes, in his Essay on Edge Tools, says, the history of the invention of edge tools is involved in much obscurity. The materials employed by the ancients for making them were various; but the metal in general use in modern times, and among civilized nations for the fabrication of such instruments, is iron, though this metal varies in its nature, and is differently prepared according to the purposes to which the instrument or weapon is applicable.

Although iron was known before the deluge, yet there is reason to believe that the method of making it was afterwards lost. Tubal Cain, who lived nearly 4000 years before the commencement of the Christian era, was "an instructor of every artificer in brass and iron;"[*] and we are told, that Abraham took a knife to slay his son Isaac.[†] In these early times mention is also made of shears, and of shearing of sheep;[‡] and yet many of the ancient nations knew nothing of iron, but used stones, flints, the horns and bones of various animals, the bones and shells of fish, reeds and thorns, for every purpose in which the moderns now use edge tools of iron and steel.

Hesiod, who probably lived a thousand years before the time of Christ, says plainly, that the plough share was made with a species of very hard oak; and from his manner of describing the ploughs that were then employed, there is no reason to suppose that any iron was used in constructing them. The following is Elton's translation of the passage:—

"If hill or field supply an *ilex* bough,
Of bending figure like the downward plough,
Bear it away; this durable remains,
While thy strong steers in ridges cleave the plains;
If with firm nails thy artists join the whole,
Affix the share-beam, and adapt the pole."

Though the Britons had some iron when they were first invaded by the Romans, yet, as Cæsar observes, "they had it only in small quantities, hardly sufficient for home consumption, and none to spare for exportation." But, after the Romans had been some time settled in this island, this most useful metal became very plentiful, and made a part of the British exports.

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[*] Genesis iv. 22. [†] Ibid xxii. 10. [‡] Ibid xxxviii. 12, 13.

On the arrival of the Saxons in Great Britain, our ancestors were still in a low state of civilization. One of their laws enacts, that no man should undertake to guide a plough who could not make one; and that the cords with which it is drawn should be formed of twisted willows.*

From this period edge tools gradually made their appearance, but centuries elapsed, even in Britain, or England, as it is now called, before they were brought to any kind of perfection. We read but little of swords in the beginning of the 15th century, though no doubt they were then in use, since there is the evidence of Geoffrey Chaucer, who died only two years before the memorable battle of Hamilton was fought, that Sheffield was, even then, famous for its cutlery:

> "A dagger hanging at his belt he had,
> Made of an ancient sword's well-tempered blade;
> He wore a Sheffield whittle in his hose."†

Chronology informs us, iron was first discovered by the burning of Mount Ida, 1406 B. C. In England by the Romans soon after the landing of Julius Cæsar. First discovered in America, in Virginia, 1715. First cast in England, at Blackstead, Sussex, 1544.

KNIVES.

It is difficult to ascertain the date of the introduction of every kind of cutting or pointed instruments; but when the utility and convenience of these domestic implements were once experienced, there can be no doubt that the practice of using them quickly became very general, and that manufactories of knives and other edge tools were consequently soon established in various parts of the kingdom.

Table knives were first made in London in the year 1563, by one Thomas Matthews of Fleet Bridge. They were probably not in use in the time of Chaucer.

FORKS.

"I dine with forks that have but two prongs."—*Swift.*

Neither the Greeks nor the Romans have any name for forks; they were not used by the ancients, they used the *ligula,* similar to our spoons. Formerly, persons of rank kept in their houses a carver. The Chinese use no forks, but have small sticks of ivory of very beautiful workmanship, inlaid with gold and silver. The use of forks was first known in Italy towards the end of the fifteenth century, but at that time they were not very common.

In France, at the end of the sixteenth century, even at Court, they were entirely new. Coryate, the traveller, is said to be the first person who used forks in England, on which account, says Beckmann, he was called, by way of joke, *Furcifer.* In many parts of Spain, at present, forks are rarieties.

Among the Scotch Highlanders, knives have been introduced at table only since the revolution. Before that period every man had a knife of his own, as a companion to his dirk or dagger. The men cut the meat for the women into small morsels, who then put them into their mouths with their fingers

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* Leges Wallicæ, p. 283. † Chaucer's Canterbury Tales.

The use of forks, at table, was at first considered as a superfluous luxury; and, therefore, they were forbidden to convents, as was the case in regard to the congregation of St. Mawe.

RAZORS.

"He is as keen as a razor."

The term Razor, as applied to the instrument that we shave with, is supposed to be derived from the word *raze*, to cut or pull down, to leave nothing standing. Razors are mentioned by Homer. Before English manufactures excelled in cutlery, Fosbroke says, razors were imported from Palermo in Italy, or rather Sicily.

PINS.

The pin was not known in England till towards the middle or latter end of the reign of Henry VIII.; the ladies until then using ribbands, loops, skewers made of wood, of brass, silver, or gold, At first the pin was so ill made, that in the 34th year of the king, parliament enacted that none should be sold unless they be "double-headed, and have the headdes soudered faste to the shanke of the pynne," &c. But this interference had such an influence on the manufacture, that the public could obtain no supply until the obnoxious act was repealed. On referring to the statute book, the act of repeal, which passed in the 37th year of the same reign, contains the following clauses, which tends to shew how cautious the legislature ought to be not to interfere with any manufactory which they do not perfectly understand. The act of repeal having recited the former act, it then goes on to say, "At which tyme the pynners playnly promised to serve the kynge's liege people wel and sufficiently, and at a reasonable price. And for as much sens the makying of the saide act there hath ben scarcitee of pynnes within this realme that the kynge's liege people have not ben wel nor competetly served of such pynnes nor ar like to be served nor the pynners of this realm, (as it doeth nowe manifestly appere) be hable to serve the people of this realme accordyng to their saied promise. In consideracion whereof it maie please the kyng, &c. that it maie be adjudged and demed from hensforth frustrated and nihilated and to be repealed for ever."—*Stat. Henrici. Octavi* xxxvii. *cap.* 13.

NEEDLES.

Stowe says, that Needles were first sold in Cheapside in the reign of Queen Mary, and then they were made by a Spanish negro, who refused to discover the secret of his art. It will be recollected, that many Spanish artizans came over to England, on the marriage of Philip the Second with the said princess. So that we may fairly suppose the needle to be of Spanish origin. Needles were first manufactured in England 1566, by Elias Grouse, a German.

SAWS, &c.

The invention of this instrument is ascribed to the nephew of Dædalus, who, as they say, having accidently met with the jaw of a serpent, which he used with success to divide a small piece of wood, thus acquired the first idea of such an implement, and soon afterwards formed a metallic instrument in imitation of it. It is also said, that from the saw originated the idea of the file.

A saw mill was first fitted up in London in 1633, but afterwards demolished, that it might not deprive the poor of employ.

TOURNIQUET.

This instrument, used by surgeons to benumb the limb prior to amputation, was invented by one Morell, at the siege of Besancon, in 1674

Petit, of France, invented the Skrew Tourniquet in 1718.

ANCHORS.

The data of the invention of the anchor is somewhat obscure. The first anchors, however. were not made of iron, but of stone, and sometimes of wood. These latter were loaded with lead. Several writers relate that the Phoenecians, in their first voyages into Spain, having amassed more silver than their ships could contain, took the lead from their anchors, and supplied its place with silver. —Goguet's Origin of Laws, &c. vol. i. pa. 292.

TELEGRAPHS

Were first invented, 1687; put into practice by the French in 1794; by the English, January 28, 1796.

TELESCOPES

Were first invented by Z. Jansen, a spectacle-maker at Middleburgh, 1590; the first reflecting one, made on the principles of Sir Isaac Newton, was in the year 1692.

TIME MEASURE BAROMETER

Was introduced by Scipio Nasica, 159; King Alfred's timekeeper was six large wax tapers, each 12 inches long; as they burnt unequally, owing to the wind, he invented a lanthern, made of wood, and then scraped plates of ox-horns, glass being a great rarity, (887). The ancients had three sorts of time measures; hour glasses, sun dials, and a vessel full of water with a hole in its bottom.

SAILING COACHES.

" A mere invention."

We have heard much of propelling coaches by steam, but it appears from the following article, that sailing coaches, or coaches propelled along by the wind, were known to our neighbours long ago. They were invented by Simon Sterinius, a Fleming.

" Purposing to visit Grotius (saith Gassendus), Peireskius went to Scheveling, that he might satisfy himself of the carriage and swiftness of a coach, a few years before invented, and made up with that artifice, that with expanded sails it would fly upon the shore as a ship upon the sea. He had formerly heard that Count Maurice, a little after his victory at Newport, had put himself thereinto, together with Francis Mendoza, his prisoner, on purpose to make trial thereof; and that within two hours they arrived at Putten, which is distant from Scheveling fourteen leagues, or two and forty miles. He had therefore a mind to make the experiment of it himself, and he would often tell us with what admiration he was seized, when he was carried with a quick wind, and yet perceived it not, the coach's motion being equally quick."

STEAM ENGINES.

"Man fell with apples, and with apples[*] rose,
For ever since immortal man hath glowed
With all kinds of mechanics, and full soon
Steam Engines will conduct him to the moon."—*Byron.*

We have often heard of the utility of steam, being derived from its effect on the lid of the tea kettle; be that as it may, it was first employed to produce motion by Brancas, a philosopher at Rome, about the year 1628. But the first real steam engine for raising water, is described in a small pamphlet, published in the reign of Charles the Second, in the year 1663, entitled, "A Century of the Names and Scantlings of the Marquis of Worcester's Inventions, written in the year 1655." No use was made of this invaluable hint until Captain Savary, in 1698, obtained a patent for an engine which operated both by the expansive and condensive force of steam, to be employed in drawing mines, serving towns with water, and for working all sorts of mills.

Thomas Newcomen, ironmonger, and John Cowley, glazier, of Dartmouth, obtained a patent in 1705 for improvements made in the steam engine, and in which Captain Savary was admitted to participate. But it was reserved for James Watt, a mathematical instrument maker at Glasgow, to bring the steam engine to perfection. He obtained a patent for his great invention of performing condensation in a separate vessel from the cylinder. Many inventions have, since that time, been made by him for effecting a saving and better application of steam.

Watt often acknowledged, that his first ideas on this subject were acquired by his attendance on Dr. Black's Chemical Lectures, and from his consideration of latent heat, and the expansibility of steam.

The value of the steam engine to this country, may be estimated from a calculation, which shows, that the steam engines in England represent the power of 320,000 horses, which is equal to that of 1,920,000 men, which being in fact managed by 36,000 men only, add actually to the power of our population 1,884,000 men.

HORSE'S POWER.

This term, used as the name of a measure of power, is an expression which had its origin in convenience. In its first application no great nicety was necessary; but as the value of mechanical power became better understood, an exact measure, nearly coinciding with the power of a horse, and uniformity in the practice of engineers, became desireable. Mr. Watt has fixed the elementary horse power at 1,980,000 lb. raised one foot per hour, or 33,000 lb. raised one foot per minute, or 55 raised one foot per second. Mr. Watt further assigned a proportion for the low-pressure steam engine, equivalent to a horse's power, which is 55 times the square of the diameter of the cylinder, in inches, multiplied by the velocity of the piston six feet per minute, and the product divided by 33,000, the result is the number of horse's power. The advantage of steam power is apparent; the horse can work at that rate only eight hours; the engine may be kept at work as long as wanted.

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[*] Alluding to the Newtonian Discovery.

WINNOWING MACHINES.

These very useful machines were a Chinese invention, brought to Europe by the Dutch, and first made in Scotland by Rodgers, near Hawick, in 1733, from whence they were soon after brought into Northumberland, where they were first used in England.

SPINNING JENNIES.

The Spinning Jenny, to which this country owes so much of its commercial greatness, was invented by Richard Arkwright, a barber, but who afterwards became an eminent manufacturer, and ultimately Sir Richard Arkwright, Bart.

The term Jenny, was derived from his wife, whose name was Jane; but whom he used to address by the familiar name of Jenny; thinking, no doubt, as the latter had been very prolific (which was the case), that his new invention would be equally so, under a similar appellation. The result justified such a conclusion.

AIR BALLOONS.

As balloon ascensions seem quite the rage, it may not be amiss to state. that Mr. Lunardi ascended in one from the Artillery Ground, Moorfields (the first attempt of the kind in England), September 15th, 1783.

LANTHORNS,

Were first invented by king Alfred, in 890.

DIORAMA, &c.

Reader, did you ever see the diorama, or the cosmorama, or the pœcilorama, or any of the panoramas? If not, we advise you to go and see the whole of them immediately, because they are all very pretty affairs, and well worth seeing. But what is the meaning of these terrible-looking, fearfully-sounding words? What is pœcilorama especially?

> Greek, gentle reader, vile heathen Greek!—

Now, first, you will notice, they all end in a three syllable word, *orama*, which, for all so big as it looks, is no other than our plain English *view*, with an old-fashioned cloak about it. When *pan* is placed before it, the two together signify neither more nor less than *a complete view*. If you prefix *cosmo*, the compound ought to mean *a view of the universe;* but as that would be rather an extensive one, the show folks have taken it in a somewhat narrow sense, as signifying views of several parts of the world; this, by the way, is a meaning which it will not bear, and therefore *pœcilorama* has the advantage, since the name is formed, as the grammarians say, more legitimately, for it really signifies what it is, *a varied view*, or *various views*. *Diorama*, again, is *a peep-through view*, and is given to the pictures from part or all of them being transparent. The Panorama is neither more nor less than a large picture, the Diorama is a transparency, and the Cosmorama and Pœcilorama a couple of galanta shows for grown up ladies and gentlemen.

KALEIDOSCOPE.

> " Mystic trifle, whose perfection
> Lies in multiplied reflection,
> Let us from thy sparkling store
> Draw a few reflections more:
> In thy magic circle rise
> All things men so dearly prize;
> Stars and crowns and glitt'ring things,
> Such as grace the courts of kings;
> Beauteous figures ever twining,—
> Gems with brilliant lustre shining;
> Turn the tube;—how quick they pass—
> Crowns and stars prove broken glass!"

This ever varying optical instrument derives its name from καλος *beautiful*, ειδος *a form*, and σκοπεω *to see*. The novelty was so enchanting that opticians could not manufacture kaleidoscopes fast enough to meet the universal desire for seeing the delightful and ever varying combinations presented by each turn of the magical cylinder. It was invented by Dr. Brewster, to whom, had its exclusive formation been ensured, it must have produced a handsome fortune in a single year. Unhappily, that gentleman was deprived of his just reward by fraudful anticipation.*

WATER CARRIAGE.

Floats, or rafts, are believed by most authors to have been the first kind of water carriage. To these succeeded canoes, made of one large tree excavated, to secure its freight from being wetted or washed away.

> " Tunc alnos primum, fluvii sensere cavatas."
> Then first on seas the hollow alder swam.

As uncultivated natives wanted proper tools for sawing large trees into planks, the most ancient vessels or boats in several countries were made of oziers, and the flexible branches of trees interwoven as close as possible, and covered with skins. The sea which flows between Britain and Ireland, says Cæsar, is so unquiet and stormy, that it is only navigable in summer, when the people of these countries pass and repass it in small boats made of wattles, and covered carefully with the hides of oxen.

SHIPS OF WAR.

The art of ship-building was first invented by the Egyptians; the first ship (probably a galley) being brought from Egypt by Darius, 1485, B. C. The first ship of 800 tons was built in England, 1509. The first double decked one built in England was of 1000 tons burthen, by order of Henry 7th; it cost £14,000, and was called the Great Harry; before this, 24 gun ships were the largest in our navy. Port-holes, and other improvements, were first invented by Descharges, a French builder at Brest, in the reign of Louis 12th, 1500.

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* Brewster's History of Kaleidoscope.

BASKETS.

"From Britain's painted sons I came,
And basket is my barbarous name;
Yet now I am so modish grown,
That Rome would claim me for her own."

Baskets were first made by the ancient Britons, who exported vast quantities of them. Julius Cæsar, particularly alludes to them in his Commentaries.

MARINER'S COMPASS.

The Mariner's Compass was invented by Flavio Gioia, or Goya, a Neopolitan, and from which period we may date the general intercourse among nations. It was discovered early in the fourteenth century.

FLEUR DE LIS ON THE MARINER'S COMPASS.

Those who have seen the mariner's compass, or indeed a drawing of it, must have observed the fleur de lis at the point of the needle. This takes its origin from the inventor, who in compliment to the duke of Anjou, then king of Naples, placed his arms (fleur de lis) in that conspicuous situation.

BRIDGES.

Bridges were originally called Bows. Stow says, at Stratford by Bow is a bridge, the first that was built of stone in England. It was built by orders of queen Matilda, relict of Henry 1st, over the river Lea, and called Stratford Bow, from its arch which was a piece of architecture then probably new to the British nation. It was built in 1087. It is related, that queen Matilda, being closely pursued by her enemies, forded the river Lea below Old Ford, on which occasion, the waters being much out, some of her favorite attendants were drowned, and which afflicted her so much, that afterwards she caused the bridge above alluded to to be built over the said place.

FISHING WITH NETS IN ENGLAND.

The means of supplying life with necessaries, was but imperfectly known and cultivated. The poor pagans of Sussex, though starving for want of food, knew not how to catch any fish except eels, until bishop Wilfred (who in 678 took shelter in that district), instructed them in the use of nets. He took 300 at a draught, and thus supplying the bodily wants of his catechumens, rendered their minds tractable to his doctrines, and easily accomplished their conversion.

GUNPOWDER.

Kunz.—Friend Kinz, I've heard grave people mention,
Gunpowder,—as the devil's invention!

Kinz.—Whoe'er inform'd you so was drunk,
'Twas first invented by a monk!

Kunz.—Well, well, no matter what the name,
For monk or devil—'tis all the same!!

Fables of Lessing.

Gunpowder was known in the Eastern world long before its discovery took place in Europe. It is a curious fact, that upon our discovery of China, we found that nation possessed of gunpowder, a composition which could not have been made without a considerable knowledge of chemistry. The discovery of this death-dealing combustible in Europe is by some attributed to Bartholdus Schwartz, a German chemist, and monk, who happening to triturate some sulphur, nitre, and charcoal, in a mortar, was surprised and alarmed at an unexpected explosion, which blew off the head of his mortar to a considerable distance. The probability, however, is, that this was a second discovery of the same thing, for the first intimation that was given of it, was considerably before, by that great philosopher, Roger Bacon, in his posthumous treatise, entitled, De Nulliate Magiœ, published at Oxford in 1316, nearly 150 years before the invention of printing, and about 22 years after the death of its venerable author.

You may, says he, raise thunder and lightning at pleasure, by only taking sulphur, nitre, and charcoal, which singly have no effect, but mixed together, and confined in a close place, cause a noise and explosion greater than a clap of thunder.

"Pent in dark chambers of cylindric brass
Slumbers in grim repose the sooty mass;
Lit by the brilliant spark, from grain to grain
Runs the quick fire along the kindling train;
On the pain'd ear-drum bursts the sudden crash,
Starts the red flame, and death pursues the flash.
Fear's feeble hand directs the fiery darts,
And strength and courage yield to chimic arts."

Gunpowder was first made use of in warfare, in Europe, by the English, at the battle of Cressy, in the year 1345, when, for the first time, three pieces of field ordnance, or cannon,* were first used. It was afterwards used by the Venetians at the siege of Genoa, and from that period was adopted by every power in Europe.

Before the introduction of gunpowder, however, an highly inflammable compound, called Greek fire, was in use; and this, having the property of burning under water, could not easily be extinguished; consequently, it did surprising execution. In the 12th century the emperors of Constantinople used to send quantities of this dreadful combustible to princes in friendship with them, as the most valuable present they could give them, and the greatest mark of their favour. It was considered so important an article of offence, that the use of it was continued long after the introduction of gunpowder.

CANNONS.

Cannons were first used at the battle of Cressy in the year 1345, they were, however, of a small kind. Great guns were first used in England at the siege of Berwick in 1405. Muskets were not invented till the year 1521. Cannons were first made of wood, bound with iron. Brass cannons first cast in England by John Owen, 1535. Iron cannons first cast 1543, in Sussex.

BOMBS.

Bombs were first invented in 1388, by a man at Venlo. Some attribute them to Galen, bishop of Munster. They were first thrown upon the town of Watchtendonck, in Guelderland, in the year 1580.

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* The first cannons were made of trees bored, and bound with iron hoops. Stone balls were used till the reign of Henry 8th.

CHAIN SHOT.

This destructive missile was invented by De Wit in the year 1666, and was first used by the Dutch on the 1st of June the same year, when the Dutch fleet engaged the Duke of Albemarle's squadron in the Downs; it was a drawn battle.

CONGREVE ROCKETS.

The death-dealing rockets thus denominated, receive their name from General Sir Wm. Congreve, the inventor of them.

GUILLOTINE.

The guillotine takes its name from one Dr. Guillotine, who first introduced it into France.

An instrument for beheading, constructed on the same principle as the guillotine, was anciently used in Scotland, and was called a a MAIDEN; it was introduced by the Regent, James, Earl of Morton, who, it seems, had met with it in his travels, and who, by a singular coincidence, was the first person whose head it severed.

"This mighty Earl (Morton), for the pleasure of the place, and the salubrity of the air, designed here a noble recess and retirement from wordly business, but was prevented by his unfortunate and inexorable death, three years after, anno 1581, being accused, condemned, and executed by the MAIDEN, at the Cross of Edinbro', as art and part of the murder of King Henry, Earl of Darnley, father of James 6th, which fatal instrument, at least the pattern thereof, the cruel Regent had brought from abroad to behead the Laird of Pennecuik of the ilk, who, notwithstanding, died in his bed, and the Earl was the first that handselled this unfortunate Maiden."—*Pennecuik Dusc. Tweedal.*

LION'S HEAD FOUNTAINS.

Fountains are not so prevalent now as they were wont to be. Formerly almost every leading street in London, and almost every town in the country, had its conduit or fountain, from whence

"the grateful fluid fell."

They were generally adorned with the lion's head, which the ancients introduced, because the inundation of the Nile happened during the progress of the sun in Leo.

BASTINADO.

Tarquin the Proud invented, says St. Isadore, the bastinado and other punishments, and, adds he, he deserved exile.

THE TREAD MILL.

The tread mill was taken from the squirrel cage, which was formerly the indispensable appendage to the outside of a tinner's shop, and were in fact the only live signs. One, we believe, still hangs out in Holborn; but they are fast vanishing with the good old modes of our ancestors.

SUN-DIAL.

Why has it, says Elia, almost every where vanished? If its business use be superseded by more elaborate inventions, its moral uses, its beauty, might have pleaded for its continuance. It spoke of moderate labours, of pleasures not protracted after sun-set, of temperance, and good hours. It was the primitive clock, the horolage of the first world. Adam could scarce have missed it in Paradise. It was the measure appropriate for sweet plants and flowers to spring by; for the birds to apportion their silver warblings by; for flocks to pasture and be led to fold by. The shepherd carved it out quaintly in the sun, and turning philosopher by the very occupation, provided it with mottos more touching than tombstones.

The first sun-dial is said to have been set up at Rome by L. Papirius Cursor, A. U. 447 (B. C. 301), and the next near the rostra, by M. Valerius Mesela, the consul, who brought it from Catana, in Sicily, in the first Punic war, A. U. 481. Scipio Nasica first measured time at Rome, by water, or clepsydrae, which served by night as well as by day, A. U. 595.

The use of clocks and watches were then unknown to the Romans; being so much taken up with military acquirements, they had neither time nor leisure to cultivate the arts of peace.

CLOCKS, WATCHES, &c.

Clock-making was brought into this country from the Netherlands. About the year 1340, that patriotic and wise prince, Edward the Third, invited over to this country John Uninam, William Uninam, and John Lutuyt, of Delft, and granted them his royal protection to exercise their trade of clock-making in any part of his kingdom, without molestation.—Rymer's Fœdera, vol. vi. p. 590.

Pocket watches were first brought to England from Germany in 1577; and the manufacture of them commenced a few years afterwards.

According to Eginhard, secretary to Charlemagne, the first clock seen in Europe was sent to his master by Abdalla, king of Persia.

BELLS:

Turketel, abbot of Croyland, gave to king Athelstane the first set of bells in England.

Bells were first baptized, annointed, exorcised, and blessed, in the beginning of the thirteenth century.

The baptism of bells is confirmed by an old author, John Stell, in his "Beehive of the Romish Church," but we need not this, as it is common in France at the present day.

MANUFACTURE OF TIN PLATE.

Formerly, says Parkes in his Chemical Essays, none of the English workers in iron or tin had any knowledge whatever of the methods by which this useful article could be produced; our ancestors from time immemorial, having supplied themselves with it from Bohemia and Saxony. The establishment of this manufacture in those districts, was doubtless owing to their vicinity to the tin mines in the circle of Ersgebirg, which, next to those of Cornwall, are the largest in Europe. The ore which is found there is not the tin pyrites, but the mineral called tin stone.

From the time of the invention of tin plate to the end of the seventeenth century, not only England but also the whole of Europe depended upon the manufactures of Bohemia and Saxony for their supply. However, about the year 1665, Mr. Andrew Yarranton, encouraged by some persons of property, undertook to go over to Saxony to acquire a knowledge of the art; and on his return, several parcels of tin plate were made of a superior quality to those which we had been accustomed to import from Saxony; but owing to some unfortunate and unforseen circumstances, which are all detailed by Mr. Yarranton in his very valuable publication, the manufactory was not at that time (although some few years after), established in any part of Great Britain. Such was the origin of the tin plate manufactory in England, where, at this day, it is in greater perfection than in any other country in Europe.

BLEACHING.

Flax and hemp were employed in the fabrication of cloth many years ago, and in those early times such cloth was highly esteemed; it must, therefore, long before that period, have been discovered, that these fabrics were improved in colour by exposure to the action of the atmosphere. The effect of hot water in whitening brown linen would also soon arrest the attention of mankind; and when it became a practice with the early inhabitants of Asia to employ certain earths and alkaline plants in the operations of washing and scouring their garments, the whitening, as well as the detersive properties of these vegetables, could not fail to be observed, and, by degrees, would naturally occasion the introduction of regular processes for bleaching; and that this art was practised very early, is, I think, says Parkes, evident from the great progress which it had made in the beginning of the Christian era.

That the ancients had learnt some method of rendering their linen extremely white, may be supposed from many remarks which are interspersed among their writings. Homer speaks of the garments of his countrywomen, in a way that leaves no doubt of their being clothed, occasionally at least, in white vestments.

> " Each gushing fount a marble cistern fills,
> Whose polish'd bed receives the falling rills,
> Where Trojan dames, ere yet alarm'd by Greece,
> Wash'd their fair garments in the days of peace."

Modern bleaching, however, originated with the Dutch, whose linens were the most esteemed of any in Europe.

CALICO PRINTING.

" And Jacob made for Joseph a coat of many colours."

The coat above alluded to was probably of cotton or linen; at any rate, we are informed, that more than 3000 years ago, a shrewd matron tied a scarlet thread round the hand of one of Tamar's children;* and Homer, who flourished 900 years B. C., speaks of the variegated cloths of Sidon as very magnificent productions.†

An historian who wrote more than 400 years before the Christian era, when describing the nations which inhabited Caucasus, a mountain extending throughout the regions of Georgia and Armenia, affirms, that by means of vegetables ground and diluted with water, these people adorned their cloth with the figures of various animals, and that the dyes were permanent which were thus obtained.

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* Genesis xxxviii. 27.

† Iliad, lib. vi. line 289.

Strabo, the Greek philosopher, who was contemporary with our Saviour, relates that the Indians wore flowered linens, and that India abounded with drugs, roots, and colouring substances, from which some very beautiful dyes were produced; and we know that the inhabitants of India used a purple and scarlet dye, resembling cochineal in colour, and in the manner of its production.

Tyre, and other parts of Syria, have long been famed also for using purple and scarlet dye. The Tyrian dye has been noticed in song, poetry, and prose; and the late Lord Erskine wittily alludes to it in his epigram on the Serjeants of the Common Pleas:

> "Their purple garments come from Tyre,
> Their arguments go to it!"

Thus it will appear, that the origin of calico printing may be traced to the earlier ages, but to whom the invention belongs is lost in the mazes of obscurity.

It does not appear that calico printing was introduced into this country earlier than the reign of Elizabeth, when an act was passed to restrain the use of logwood in dyeing, on account of the fugitive nature of its colour.*

SOAP.

The first notice we have of soap is by one of the Hebrew:—"Though thou wash thee with nitre and take much soap, yet thine iniquity is marked before me."—*Jeremiah* ii. 22. Œtius, who flourished about the end of the fourth century, and was the first Christian medical writer, speaks of a black soap; and Paulus Œgineta, a Greek physician, who lived in the early part of the seventh century, says he made an extemporaneous soap from oil and the burned dregs of wine. The origin, however, cannot be traced nearer than notice.

ALUM.

The first alum manufactured in England was in the reign of Queen Elizabeth, at Gisborough in Yorkshire, by one Thomas Chaloner, an ancestor of Robert Chaloner, Esq.—See Chemical Chatem. 10th edi. p. 100.

LAWNS, CAMBRICS, AND STARCHING.

Shortly after the introduction of coaches,† the knowledge and wear of lawns and cambrics were introduced by the Dutch merchants, who retailed those articles in ells, yards, &c.; for there was not one housekeeper, among forty, durst buy a whole piece; and when the queen (Elizabeth) had ruffs made thereof, for her own princely wearing (for until then the kings and queens of England wore fine Holland in ruffs), there was none in England could tell how to starch them; but the queen made special means, for some women that could starch; and Guilham's wife was the first starcher the queen had, and himself was the first coachman.

Soon after this, the art of starching was first publicly taught in

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* In the time of Elizabeth, the nature of logwood was not understood; but now it has many important uses, and when properly employed, is one of the most valuable articles used in dyeing.

† See article "Origin of Coaches in England."

London, by a Flemish woman, called Mistress Dinghen Vander Place; her usual price, for teaching the art itself, being four or five pounds, and twenty shillings additional for showing how to seeth the starch.

At this period, the making of lawn ruffs was regarded by the populace as so strange and finical, that thereupon rose a general scoffe, and bye-words, "that shortly they would make ruffs of spider's webb."

THE SILK TRADE.

"Without the worm, in Persian silks we shine."—*Waller*.

The ancients were but little acquainted with the use and manufacture of silk; they took it for the work of a sort of spider or beetle, who spun it out of its entrails, and wound it with its feet about the little branches of trees. It was in the Isle of Cos that the art of manufacturing it was first invented; and Pamphila, daughter of Platis, is honoured as the inventress. The discovery was not long unknown to the Romans. Silk was brought from Serica, where the worm was a native. They could not believe so fine a thread was the production of a worm—it was a scarce commodity among them for many ages; it was even sold weight for weight with gold, insomuch that Vopiscus tells us, the Emperor Aurelean, who died A D. 275, refused the Empress, his wife, a suit of silk, which she solicited of him with much earnestness, merely on account of its dearness; but at the present period, through the industry and enterprise of man, the produce of this tender worm (which a thoughtless individual would crush beneath his feet), serves to decorate the humble individual as well as the mighty monarch.

Heliogabulus is said to be the first person who wore ***holosericum***, i. e. a garment all of silk. The Greeks of Alexander's army are said to have been the first who brought wrought silk from Persia into Greece, about 323 years before Christ: but its manufacture was confined to Berytus and Tyre, and from thence it was dispersed over the west. At length two monks coming from the Indies to Constantinople, in 555, brought with them great quantities of silk-worms, with instructions for the hatching of their eggs, rearing and feeding the worms, &c. Upon this manufactures were set up at Athens, Thebes, and Corinth. It was brought to France a little before the time of Francis 1st, who brought it to Touraine. It appears there was a company of silk women in England so early as the year 1455; but these were probably employed in needle works of silk and thread. Italy supplied England and all other parts with the broad manufacture till 1489. In 1620 the broad silk manufacture was introduced into this country; and in 1661 the company of silk-throwsters employed above 40,000 persons. The revocation of the edict of Nantes, in 1685, contributed in a great degree to promote the silk manufacture in this country, as did also the silk throwing machine, erected at Derby in 1719, which contained 26,586 wheels; one water-wheel moved the whole, and in a day and night it worked 318,504,960 yards of organized silk. Within about a century the secret has been found in France of procuring and preparing silk from the webs of spiders. The silk, however, from the spider is both inferior in strength and lustre.

WEAVING.

The vestments of the early inhabitants of the world discovered neither art nor industry. They made use of such as nature presented and needed the least preparation. Some nations covered themselves with the bark of trees, others with leaves, or bulrushes, rudely interwoven. The skins of animals were also universally used as garments, worn without preparation, and in the same state as they came from the bodies of the animals.*

In process of time recourse was had to the wool of animals,† and this led to the further discovery of the art of uniting the separate parts into one continued thread, by means of the spindle; and this would consequently lead to the next step, the invention of weaving, which, according to Democritus, who flourished 400 years before Christ, arose from the art of the spider, who guides and manages the threads by the weight of her own body.

That the invention of weaving was long prior to the time of Democritus, appears from the sacred writings ‡ This is evident also, from the answer which Abraham gave to the king of Sodom:—"I will not," said he, "take from a thread of the woof, even to a shoe latchet, lest thou shouldest say, I have made Abraham rich."

> "Inventress of the woof, fair Lina flings
> The flying shuttle through the dancing strings,
> Inlays the broider'd weft with flowery dyes,
> Quick beat the reeds, the pedals fall and rise;
> Slow from the beam the lengths of warp unwind,
> And dance and nod the massy weights behind."

Chronology informs us, linen was first made in England 1253. "Now began the luxurious to wear linen, but the generality woollen shirts." Table linen very scarce in England, in 1386. A company of linen weavers, however, came over from the Netherlands in that year, after which it became more abundant.

WOOLLEN MANUFACTURE.

To the bigotry of Spain, may be attributed the chief cause of our manufacturing greatness. The persecuted artizans came hither in flocks, and set up their looms under Edward the Sixth. The reign of Mary impeded their settlement, her government acting under the influence of Philip the Second of Spain, her husband, and the oppressor of the artizans. Elizabeth encouraged their return. But it was to the gibbets and wheels of the duke of Alva, that England is the most indebted. Scared by his inhumanity (his object being to make the authority of Philip as absolute in Flanders as in Spain, and to introduce the inquisition), the Flemish manufacturers fled hither in shoals, and were received with hospitality. They repaid this polite kindness, by peopling the decayed streets of Canterbury, Norwich, Sandwich, Colchester, Maidstone, Spitalfields, and many other towns, with many active and industrious weavers, dyers, cloth-workers, linen-makers, silk-throwers, &c. They also taught the making of bays (baize), and other stuffs.

It is worthy of remark, also, that from a herd of sheep, transported from the Cotswold Hills in Gloucestershire, to Castile, in

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* Lucretius, lib. vi. verse 1011.

† Genesis xxxi. 19, and xxxviii. 12, 14.

‡ Ibid xiv. 23.

1464, descended the sheep which produces the fine wool of Spain, so much in repute.

The celebrated bishop Blaise invented the art of wool-combing, and thereby greatly improved the cloth manufacture. At Bradford, in Yorkshire, the wool-combers, &c. celebrate his nativity, by processions with music, dancing, and festivity.

WEAVING STOCKINGS.

The stocking loom was first invented, about the year 1590, by the Rev. William Lee, of St. John's College, Cambridge, and of ——, Sussex. This gentleman being desirous of bringing the machine into general use, and unable to procure any remuneration from the government of his own country, he went over to Rouen, in Normandy, where some spirited individuals undertook to introduce him to the French minister, who gladly afforded him protection and patronage. He had previously applied to queen Elizabeth; and it must appear not a little extraordinary, that this monarch should have refused him her support, when it is recollected what patronage she afforded to Daniel Houghsetter, and to many other foreigners, whom she had invited from different places on the continent of Europe, to instruct her subjects in useful arts, and in the establishment of new manufactures.

He died, however, in France, before his loom was made there; and the art was not long since in no part of the world but England. Oliver, the Protector, made an act, that it should be felony to transport the engine. This information, I took, says Aubrey, from a weaver in Pearpool Lane, in 1656. Elizabeth, in the third year of her reign, received a present of a pair of black silk *knit* stockings, and from that time never wore cloth hose.

DAMASK WEAVING.

The name which this art bears, shows the place of its origin, or at least the place where it has been practised in the greatest perfection, viz. the city of Damascus, in Syria; though M. Felibien attributes the perfection of the art to his countryman Cursinet, who wrought under the reign of king Henry IV.

Damaskeening is partly Mosaic work, partly engraving, and partly carving; as Mosaic work, it consists of pieces inlaid; as engraving, the metal is indented or cut in creux; and as carving, gold and silver are wrought therein in *relievo*.

PARCHMENT.

This article of so much utility, was invented by Attalus, founder of the monarchy of Pergamus; he died 198 years before Christ.

PAPER.

Paper made of cotton was in use in 1100; that of linen rags in 1319; the manufacture of it introduced into England, at Dartford, in Kent, in 1588; scarce any but brown paper made in England, till 1690.

MAPS AND SEA CHARTS,

Were first brought into England by Bartholomew Columbus, to illustrate his brother's theory, respecting a western continent, in 1489.

ROMFORD STOVES.

So denominated from Count Romford, a German count. If Socrates had the praise of having brought philosophy down from Heaven to dwell among men, the count has the merit of having led science from the laboratory into the kitchen, for not satisfied with introducing her to the parlour and the drawing room, he presented her to the nymphs of the ladle, genii of the pot!

With how happy a mixture of science and sensibility hath one of our greatest didactic poets described her new abode.

> " Lo! where the chimney's sooty tribe ascends,
> The fair Trochaid from the corner bends,
> Her coal-black eyes upturn'd incessant mark
> The eddying smoke, quick flame, and volant spark;
> Mark with swift ken where flashing in between,
> Her much lov'd smoke-jack glimmers thro' the scene;
> Mark how his various parts together tend,
> Point to one purpose, in one object end:
> The spiral groves in smooth meanders flow,
> Drags the long chain, the polish'd axies glow,
> While slowly circumvolves the piece of beef below,
> The conscious fire with bickering radiance burns,
> Eyes the rich joint, and roasts it as it turns."

CHIMNIES AND CHIMNEY-SWEEPERS.

> " Some wooden tubes, a brush, a rope,
> Are all you need employ;
> Pray order, maids, the scandiscope,*
> And not the climbing-boy."

The oldest certain account of chimnies occurs in the year 1347; when at Venice a great number were thrown down by an earthquake. De Gataris, says, in his History of Padua, that Francesco de Carraro, Lord of Padua, came to Rome in 1368, and finding no chimnies in the inn where he lodged, because at that time fire used to be kindled in a hole, in the middle of the floor, with an aperture in the roof, for the escape of the smoke), he caused two chimnies, like those which had been long used at Padua, to be constructed and arched by masons and carpenters, whom he had brought with him. Over these chimnies, the first ever seen in Rome, he affixed his arms to record the event.

It is uncertain at what period chimnies were first introduced into England; some have gone so far as to say, that they were known and used here as far back as 1300; but they do not substantiate what they write.

Holinshead, who wrote in the reign of queen Elizabeth, informs us, there were few chimnies, even in capital towns: the fire was laid to the wall, and the smoke issued at the roof, or door, or window. As the general class of houses at that period did not exceed one story high, where the chimney did tower above the house, it was not a very difficult matter to cleanse it: very few chimnies however did, as they terminated with the roof or gable, consequently they were easily kept clean.

A long broom, or brush, was first used for the purpose, such as we see in churches, and other public buildings, and as the chimnies were built quite straight, it answered the purpose exceedingly well.

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* The instrument, or apparatus for cleansing chimnies.

Of course the party monuted the roof and swept downwards. On the accession of James I. to the English crown, the Scotch fashion of building houses, three and four stories high, was first introduced; and it was about this period that *climbing boys* were first employed for the cleansing of chimnies; a practice, let us trust, which will ere long be superceded. Reader, if thou meetest one of these small gentry in thy early rambles, it is good to give him a penny. It is better to give him two-pence. If it be starving weather, and to the proper troubles of his hard occupation, a pair of kibed heels (no unusual accompaniment) be superadded, the demand on thy humanity will surely rise to a tester *

The following anecdote will, perhaps, not prove unacceptable. In one of the state beds at Arundel Castle, a few years since, under a ducal canopy, (that seat of the Howards is an object of curiosity to visitors, chiefly for its beds, in which the late duke was especially a connoiseur), encircled with curtains of delicatest crimson, with starry coronets interwoven, folded between a pair of sheets, whiter and softer than the lap where Venus lulled Ascanius, was discovered by chance, after all methods of search had failed, at noonday, fast asleep, a lost *chimney sweeper!* The little creature, having somehow confounded his passage among the intricacies of those lordly chimnies, by some unknown aperture had alighted upon this magnificent chamber; and tired with his tedious explorations, was unable to resist the delicious invitement to repose, which he there saw exhibited; so, creeping between the sheets very quietly, laid his black head upon the pillow and slept like a Howard!

May Day, is what is called Chimney Sweeper's Day; 'twas on this day, that their late excellent friend Mrs. Montague,† entertained them at her house in Portman Square; she gave them roast beef and plumb pudding, and a shilling each, and they danced after their dinner. Let us now see, what a very ingenious writer says of their *May-day gambols.*

Will any body have the goodness to abolish the May-day Chimney Sweepers? They are a blot upon the season; a smear; a smutting of one's face; a piece of soot in one's soup; a cinder in one's gravy; a rotten core to one's apple.

They are like a tea-kettle on a sofa. They are a story, alas! too true: shadowy, without setting off the face of things, children, yet not happy; merry-making, yet nobody is the blither. They are out of their element at all times, and never more so than on their only holiday. Their dancing is that of lame legs; their music is a clattering of stumps; their finery like a harlequin's leavings thrown in the dust-hole. They come like a contradiction to the season, as if because nothing clean, wholesome, or vernal, could be got up, the day should be spited with the squalidest and sickliest of our in-door associations. They do not say, we come to make you happy; but, to show to the unhappiest man, on this very uncomfortable day, that there are youths and little boys who beat his unhappy lot.

They understand their perverse business well, and dress up some of their party like girls, because of all masqueraders, their dirty dinginess is least suitable to the sex. They contradict even the spirit of masquerade itself, and, like the miser in the novel, wear real chimney sweeping clothes, with a little tinsel to make the reality more palpable. It is doubtful even whether they keep their own pence, whether the pittance, which charity itself is ashamed to give them on such a day, (angry with the bad joke, and with forgetting them at other times), is not surrendered at the close of their hopping exposure, to the sturdier keepers who attend them. Nothing is certainly their own, but the dirt of which they cannot get rid, and a disease. or liability to a disease, peculiar to the trade and disgraceful to human nature. Our jest has become serious; but so it must, if we think well of it. Will nobody undertake to admonish these sorry-makers off the ground, or substitute real merry-makers instead?—*New Monthly Mag.*

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* A sixpence!

† A young Montague was once kidnapped, and sold to a sweep, but afterwards recovered.—*Ed.*

PRUSSIAN BLUE.

This colour was accidently discovered about the beginning of last century, by a chemist of Berlin, who, having successively thrown upon the ground, several liquors from his laboratory, was much surprised to see it suddenly stained with a beautiful blue colour.

Recollecting what liquors he had thrown out, and observing the same effects from a similar mixture, he afterwards prepared it for the use of the painters. From the place (Berlin) where it was discovered, being the capital of Prussia, it received the name of *Prussian Blue.*

LAMP BLACK.

Lamp Black, or Lamb Black, as it is usually called, is the soot of oil; it is made by burning a number of lamps in a confined place, from whence no part of the fumes can escape, and the soot formed against the top and sides of the room is swept together and collected. In England it is manufactured at the turpentine houses, from the dregs of the resinous matters prepared there, which are set on fire under a chimney, or other place made for the purpose, lined with sheep-skins,* &c. to receive the soot.

GALVANISM.

The discovery of the effects of electricity on animals, states the Eloge de Galvani, took place, at the time, from something like accident. The wife of Galvani, at that time Professor of Anatomy in the University of Bologna, being in a declining state of health, employed as a restorative, according to the custom of the country, a soup made of frogs. A number of these animals, ready skinned for the purpose of cooking, were lying with that comfortable negligence common both to French and Italians, (which allows them, without repugnance, to do every thing in every place that is at the moment most convenient), in the professor's laboratory, near an electric machine; it being probably the intention of the lady to cook them there. While the machine was in action, an attendant happened to touch with the point of the scalpel, the crural nerve of one of the frogs, that was not far from the prime conductor, when the limbs were thrown into strong convulsions. This experiment was performed in the absence of the professor, but it was noticed by the lady, who was much struck by the appearance, and communicated it to her husband. He repeated the experiment, varied it in different ways, and perceived that the convulsions only took place when a spark was drawn from the prime conductor, while the nerve was at the same time touched with a substance which was a conductor of electricity.

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* Probably *lamb*-skins, from whence it may have been called *lamb*-black.

GAS.

The mode of adapting it to lighting our streets and houses, was discovered by a Frenchman, an engineer, named Lebon, about twenty-five years ago, who gives the following particulars of the circumstances which first led to its application. It was about 1663, that Becher, a skilful chemist, discovered that coal, when calcined in close vessels, yielded a kind of oil, resembling tar, and capable of serving for the same uses.

Experiments made in 1758, in Alsace, for the extraction of this oil, proved that the calcined coal left in the retort, was of excellent quality for melting iron, and for all domestic purposes. In 1768, M. de Limbourg, having employed the same processes at the forges of Theusc, in the principality of Liege, substituted for earthen retorts, which till then had been made use of, retorts of cast iron, which are more durable, and in which an opening may be made, provided with a door for putting in and taking out the coal. These experiments were repeated with success in England and France. In the prosecution of them, it was found that, besides the solid and liquid products, there was disengaged an inflammable gas, composed of carbon and hydrogen, and which was therefore denominated *carburated hydrogen.*

In 1799, Lebon conceived an idea of adapting this carburated hydrogen gas to an useful purpose, and realized it the same year at Paris, by exhibiting the interior of his house and garden illuminated with it, issuing from a large reservoir, where it underwent a slight compressure, was conducted to the lamps by small tubes furnished with cocks, that could be opened at pleasure to light the gas, or closed to extinguish it. Lebon set up one of these apparatus, which he called Thermo Lamps, at the Theatre de Loervois, where every body had an opportunity of seeing it for several months. It was the very same apparatus now employed in England, but on a much larger scale. The only difference is, that Lebon obtained his gas by the calcination of *wood,* and the English from *coal.*

LIGHT-HOUSES.

The use of mirrors for reflecting light-houses in England, is of very recent date ; and, although the idea was not suggested by the falling of an apple, nor the dissection of a frog, it owes its origin to a circumstance almost as trivial, which is as follows.

At a meeting of a society of mathematicians, at Liverpool, one of the members proposed to lay a wager, that he would read a paragraph of a newspaper at ten yards distance, with the light of a farthing candle. The wager was laid, and the proposer covered the inside of a wooden dish with pieces of looking-glass, fastened in with glazier's putty, placed his reflector behind the candle, and won the wager. One of the company marked this experiment with a philosophic eye. This was Captain Hutchinson, the dock-master. With him originated those Reflecting Light-Houses at Liverpool, which were erected in 1763.

ELECTRICITY.

The first idea given of electricity was by two globes of brimstone, in 1467; electric stroke discovered at Leyden, 1746; first known it would fire spirits, 1756; that of the Aurora Borealis and of lightning, in 1769.

ORIGIN OF COAL.

"The bowels of the earth yield up their coal."

Geologists have given great scope to their inventive faculties, in endeavouring to determine the sources and origin of coal; but every thing tends to show its vegetable origin, and specimens of a regular succession of wood, little changed, and ending with coal, in which all organic traces are lost, have occurred. And even in the most perfect coal some relic is often found, some trace of vegetable texture, some fibrous remain, that clearly announced its ligneous origin. In the leaves that appear in bovey-coal, for instance, resin and extractive matter have been found, and also a substance uniting the properties of resin and bitumen; and the same substance has been found in the principal coal-field of Staffordshire. Perhaps, therefore, antediluvian timber and peat-bog may have been the parents of our coal-strata; but then, it will be asked, how has this mighty change been effected? Is it merely by aqueous agency, a kind of decay and rotting-down of the wood, or has fire been called into action, terrifying the vegetable matter, and the pressure under which it has operated, preventing the escape of volatile matter, caused the formation of bitumen? And are those reservoirs of compressed carburetted hydrogen, from which *blowers* result, to be ascribed to such a mode of formation?—*Panoramic Miscellany.*

On the authority of chronology, this useful and necessary mineral, was first discovered near Newcastle, in the year 1234.

Another writer says: those invaluable black diamonds, called Coals, seem to have been known to the ancient Greeks. Theophrastus, the scholar of Aristotle, about two thousand years ago, in describing *lithanthrax,* or the *stone coal,* says: those fossil substances that are called coals, and are broken for use, are earthy; they kindle, however, and burn like wood coals.

The primeval Britons were indisputably acquainted with this fuel, which, according to Pennant, they called *Glo.* The Anglo-Saxons called it *Col;* the Dutch, *Kole;* the Danes, *Kul;* the Irish, *Ougal;* and the Cornish, *Kolan.*

COALS IN LONDON.

Stowe says, coals were first used in London in the reign of Edward I., and the smoke was supposed to corrupt the air so much, that he forbade the use of them by proclamation.

TAX ON COALS IN LONDON.

Charles II., son of Charles the Martyr, king of Great Britain, France, and Ireland, Defender of the Faith, a most gracious prince, commiserating the deplorable state of things, whilst the ruins were yet smoking, provided for the comfort of his citizens, and the ornament of his city; remitted their taxes, and referred the petitions of the magistrates and inhabitants to the parliament; who immediately passed an act, that public works should be restored to greater beauty, with public money, *to be raised by an imposition on coals;* that churches, and the cathedral of St. Pauls, should be rebuilt from their foundations, with all magnificence; that the bridges, gates, and prisons should be new made, the sewers cleansed, the streets made straight and regular, such as were steep levelled, and those two narrow made wider, markets and shambles removed to separate places. They also enacted, that every house should be built with party walls, and all in front raised of an equal height, and those walls all of square stone, or brick; and that no man should delay building beyond the space of seven years.—*Vide South side of the Monument.*

CALLIGRAPHY, OR THE ART OF WRITING.

Writing, or the art of Calligraphy, is of uncertain data. Hierogliphics were the first characters used, and there is little doubt, but that we are indebted to the ancient Greeks for those less doubtful characters which we now employ. The English, French, and Italians, are considered to have cultivated this art with more success than other nations. It has, however, been stupidly considered as incompatible with the character of a gentleman to write a good hand.

Dr. Parr used to observe, that he unfortunately accustomed himself to write rapidly, but not well, and lamented the consequences, as his MSS were often returned as unintelligible. He concludes his lamentation over his own bad writing, by reminding those who deemed Calligraphy an accomplishment unworthy of a scholar and a gentleman, that in the art of writing Mr. Fox was eminently distinguished by the clearness and firmness, Mr. Porson by the correctness and elegance, and Sir Wm. Jones by the ease, beauty, and variety of the characters they respectively employed.

SECTION IV.

RISE AND PROGRESS OF THE STAGE, ORIGIN OF VARIOUS POPULAR ANTHEMS, PLAYS, SONGS, &c. &c.

TRAGEDY.

Tragedy, like other arts, was rude and imperfect in its commencement. Among the Greeks, from whom our dramatic entertainments are derived, the origin of this art was no other than the song which was commonly sung at the festival of Bacchus.

A goat was the sacrifice offered to that god. After the sacrifice, the priests, and all the company attending, sung hymns in honour of Bacchus; and, from the name of the victim, τραγος, a goat, joined with ωδη, a song, undoubtedly arose the word *tragedy*.

> " At first, the tragedy was void of art;
> A song where each man danc'd and sung his part,
> And of god Bacchus roaring out the praise,
> Sought a good vintage for their jolly days;
> Then wine and joy were seen in each man's eyes,
> And a fat goat was the best singer's prize.

Thespis, was first, who, all besmear'd with lee,
Began this pleasure for posterity:
And with his carted actors, and a song,
Amus'd the people as he pass'd along.
Next *Æschylus* the diff'rent persons plac'd,
And with a better mask his players grac'd;
Upon a theatre his verse express'd,
And show'd his hero with a buskin dress'd.
Then *Sophocles*, the genius of the age,
Increas'd the pomp and beauty of the stage;
Engag'd the chorus song in ev'ry part,
And polish'd rugged verse by rules of art."—*Dryden.*

ORATORIOS.

The oratorio commenced with the fathers of the *Oratory*. In order to draw youth to church, they had hymns, psalms, and spiritual songs, or cantatas, sung either in chorus, or by a single voice. These pieces were divided into two parts, the one performed before the sermon, and the other after it. Sacred stories, or events from Scripture, written in verse, and by way of dialogue, were set to music, and the first part being performed, the sermon succeeded, which the people were induced to stay and hear, that they might be present at the performance of the second part.

The subjects in early times were the Good Samaritan, the Prodigal Son, Tobit with the Angel, his Father, and his Wife, and similar histories, which by the excellence of the composition, the band of instruments, and the performance, brought the *Oratory* into great repute, hence this species of musical drama obtained the general appellation of *Oratorio*.

RELIGIOUS PLAYS.

Apollinarius, who lived in the time of the emperor Julian, wrote religious odes, and turned particular histories, and portions of the Old and New Testament into comedies and tragedies, after the manner of Menander, Euripides, and Pindar. These were called Mysteries, and were the first dramatic performances. The first dramatic representation in Italy, was a spiritual comedy, performed at Padua, in 1243; and there was a company instituted at Rome, in 1264, whose chief employment was to represent the sufferings of Christ in Passion Week. The Rev. Mr. Croft, and the Hon. Topham Beauclerc, collected a great number of these Italian Plays or Mysteries; and at the sale of their libraries, Dr. Burney purchased many of the most ancient, which he speaks of as being evidently much earlier than the discovery of printing, from the gross manner in which the subjects are treated, the coarseness of the dialogue, and the ridiculous situation into which most sacred persons and things are thrown.

In 1313, Philip the Fair, gave the most sumptuous entertainment, at Paris, ever remembered in that city. Edward II. and his queen Isabella, crossed over from England with a large retinue of nobility, and partook of the magnificent festivities. The pomp and profusion of the banquetings, the variety of the amusements, and the splendour of the costume were unsurpassed. On the occasion, Religious Plays were represented, of the Glory of the Blessed, and at other times with the Torments of the Damned, and various other spectacles.

The Religious Guild, or fraternity of Corpus Christi, at York, was obliged annually to perform a Corpus Christi play. But the more eminent performers of mysteries were the Society of Parish Clerks of London. On the 18th, 19th, and 20th of July, 1390, they played Interludes at the Skinner's Well, as the usual place of their performance, before king Richard II., his queen, and their court; and at the same place, in 1490, they played the Creation of the World. The first trace of theatrical performance, however, in this country, is recorded by Matthew Paris, who wrote about 1240, and relates, that Geoffrey, a learned Norman, master of the school of the abbey of Dunstable, composed the play of St. Catherine, which was acted by his scholars. Geoffrey's performance took place in the year 1110, and he borrowed copes from the sacrist of St. Albans, to dress his characters.

In the reign of Henry VII., 1487, that king, in his castle at Winchester, was entertained on a Sunday, while at dinner, with the performance of Christ's Descent into Hell; and, on the Feast of St. Margaret, in 1511, the miracle play of the Holy Martyr St. George, was acted, on a stage, in an open field at Bassingborne, in Cambridgeshire, at which were a minstrel and three waits, hired from Cambridge, with a property-man and a painter.

Thus, it appears, that the earliest dramatic performances were of a religious nature, and that the present drama, as will be seen in another article, takes its data from the 16th century.

PUBLIC THEATRES IN ROME.

The first public theatre opened in Rome, was in 1671; and in 1677, the Opera was established in Venice. In 1680, at Padua, the opera of Berenice was performed, in a style which makes all the processions and stage paraphanalia of modern times shrink into insignificance.

RISE OF THE DRAMA IN ENGLAND.

"All the world 's a stage!"

William Fitzstephen, a monk of Canterbury, who wrote in the reign of Henry II., and died in 1191, in speaking of the performances of the stage, says,

London, instead of common Interludes belonging to the theatre, hath plays of a more holy subject; representations of those miracles which the holy confessors wrought, or of the sufferings wherein the glorious constancy of the martyrs did appear. In the reign of Edward III., it was ordained by the act of parliament, that the strollers should be whipt and banished out of London, on account of the scandalous masquerades which they represented. By these masquerades we are to understand, a species of entertainment similar to the performances of the mummers; of which some remains were to be met with, so late as on Christmas Eve, 1817, in an obscure village in Cumberland, where there was a numerous party of them. Their drama related to some historical subject, and several of the speeches were in verse, and delivered with good emphasis. The whole concluded with a battle, in which one of the heroes was subdued; but the main character was a jester, who constantly interrupted the heroics with his buffoonry, like the clown in the tragedies of Calderon, the Spanish Shakspeare. The play of Hock Tuesday, performed before queen Elizabeth, at Kenilworth, was in dumb-show, the actors not having had time to get their parts. It represented, says Dr. Percy, in his Reliques of Ancient Poetry, after Laneham, the outrage and importable insolency of the Danes, the grievous complaint of Huna, king Ethelred's chieftain in wars; his counselling and contriving the plot to dispatch them; concluding with conflicts, (between Danish and English warriors), and their final suppression, expressed in actions and rhymes after their manner. One can hardly conceive a more regular model of a complete tragedy. The drama, in England, undoubtedly arose much in the same way as it did in Greece. The strollers, or vagrants, with their theatres in the yards of inns, answer to the company and exhibitions of Thespis; and the improvements were gradual, till at last, to use the words of Sir George Buck, who wrote in 1631, dramatic poesy is so lively expressed and represented upon the public stages and the theatres of this city, (London) as Rome, in the highest pitch of her pomp and glory, never saw it better performed.

ANCIENT PLAY-HOUSES AND BEAR-GARDENS, &c. IN LONDON AND SOUTHWARK.

" He hurries me from the *Play-house* and scenes there, to the *Bear-garden.—Stillingfleet.*

The most ancient play-houses, says an intelligent writer, i. e. those of London, were the Curtain, in Shoreditch, and the Theatre. It is supposed, that our ancient theatres, in general, were only furnished with *curtains*, which opened in the middle, and a single scene, composed of tapestry, sometimes ornamented with pictures. In Birch's View of London, which is very rare, there is a representation of the Fortune Play-house, with a flag before the door;* it was situated between White Cross Street and Golden Lane.

The original structure which stood here, was appointed for the nursery of the children of king Henry VIII. The lease was purchased by Edward Alleyn, esq., founder of Dulwich Hospital, and he formed it into a theatre, denominated The Fortune, and finished it in 1599. In 1621, the whole building, and the theatrical property, were destroyed by fire. After being rebuilt, it was offered for sale, in 1661, and then was of sufficient space to afford twenty-three tenements and gardens, and a street, now called Play-house Yard; which is at present occupied by dealers in old clothes.

The Red Bull Play-house, stood on a spot of ground lately called Red Bull Yard, near the upper end of St. John's Street, Clerkenwell, and is traditionally said to have been the theatre at which Shakspeare first held gentlemen's horses. In the civil wars it became celebrated for the representation of drolls; and Francis Kirkman, in 1672, published a collection of these pieces, the frontispiece of which exhibits the inside of this theatre.

The Swan Theatre was the most westerly of the play-houses on Bankside, and must have stood at no great distance from the Surrey end of Blackfriar's Bridge. It was a large house, and flourished only a few years, being suppressed at the commencement of the civil wars. It is represented, in the Antwerp View of London, now in the possession of John Dent, esq.

A little to the West of St. Mary Overie, in a place called Globe Alley, stood, says Pennant, the Globe, immortalized by having been the theatre on which Shakspeare first trod the stage, but in no higher character than the Ghost, in his own play of Hamlet. It appears to have been of an octagonal form, and is said to have been covered with rushes. The door was very lately standing. James I. granted a patent to Laurence Fletcher, William Shakspeare, Richard Burbage, (the first performer of Richard the Third) Augustine Phillipes, John Hemmings, Henrie Condell, William Sly, Robert Armin, and

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* A necessary appendage at play houses in former days.

Richard Cowlie, and others of His Majesty's Servants, to act here, or in any other part of the kingdom.

The play-houses in, and about London, were by this time extremely numerous, there not being fewer than seventeen between the years 1570 and 1629.

Near the water, on Bankside, stood Paris Garden, one of the ancient play-houses. It seems to have been much frequented on Sundays. This profanation was at length fully punished by the dire accident which heaven directed, and befel the spectators in 1582, when the scaffolding suddenly fell, and multitudes of people were suddenly killed, or miserably maimed. The omen seems to have been accepted; for in the next century, the manor of Paris Garden was erected into a parish, and a church founded under the name of Christ's.

In the early part of Shakspeare's acquaintance with the theatre, the want of scenery seems to have been supplied by the simple expedient, of writing the names of the different places where the scene was laid. The covering, or intended roof of the stage, was anciently termed the heavens. Many of the companies of the players were formerly so thin, that one person played two or three parts; and a battle, on which the fate of an empire was supposed to depend, was decided by half a dozen combatants. The person who spoke the prologue was ushered in by trumpets, and usually wore a long black velvet cloak, which is still retained in the play of Hamlet, as exhibited before the king and court of Denmark. Most, if not all, of Shakspeare's plays, were performed either at the Globe, or at the theatre in Blackfriars, which was a private play-house, and usually performed by candle-light. In the other theatres, they commenced at one o'clock in the afternoon, and the exhibition was usually finished in two hours; and so late as 1667, they commenced at three o'clock.

Scenes first made their appearance upon the English stage, in 1662, at the opening of the Duke of York's Theatre, in Lincoln's-Inn-Fields, which was opened by Sir William Davenant, with one of his own plays, The Siege of Rhodes.

DRAMATIC CENSORSHIP.

Henry Fielding having ridiculed the ministry, in his two plays of Pasquin and the Historic Register, a piece called the Golden Rump, which never was acted, never appeared in print, nor was it ever known who was the author, was sent anonymously to Mr. Henry Giffard, the manager of Goodman's Fields theatre, for representation. In this piece the most unbounded abuse was vented, not only against parliament, the council, and ministry, but even against the person of the king himself. The honest manager, free from design himself, suspecting none in others, but imagining that a license of this kind, if permitted to run to such enormous lengths, would be attended with pernicious consequences to his interest, quickly perceived the snare, and carried the piece to the minister, with a view of consulting him upon it.

The latter commended highly his integrity in this step, requested only the M. S., but at the same time, that the manager might be no loser by his zeal for the interests of his king and country, ordered a gratuity equal to what he might have expected from the profits of representation. The minister instantly made use of the manuscript play, to introduce and pass a bill in parliament for limiting the number of theatres, and submitting every dramatic piece to the inspection of the lord chamberlain, previous to its appearance on the stage.

SOLDIERS DOING DUTY AT THE THEATRES ROYAL.

In the reign of George the Second, when Quin acted in Lincoln's Inn Fields theatre, it occurred one night, during the performance of the Beggar's Opera, it being then a prevailing custom to admit noblemen and gentlemen behind the scenes, that one of them, a warm tempered person, flushed with potent libations of usquebaugh, in a very interesting scene of the opera, crossed the stage, amidst the performers. Quin was behind the scenes, and expostulated with the nobleman on the impropriety of his conduct. The latter on this struck Quin in the face, who returned the blow. This being witnessed by the nobleman's companions, they drew their swords, and a general fight ensued. The police of the town not being under such strict regulations as it is at present, nor by any means so numerous and effective, the proprietors called in the interference of the district watchmen, such characters as Dogberry, Verges, &c., and the noblemen were given in charge to them. They were kept in custody all night, and examined the next morning before the magistrates, and held to bail, when they made restitution and were discharged.

His Majesty hearing of the outrage, sent privately for a few of the ringleaders, whom he rather lectured severely on their improper conduct; and to prevent the occurrence of such an outrage, the king was pleased to order, that the guards should in future do duty every play night, which custom has never been dispensed with since.

ACTORS MAKING A TRADE OF THEIR PROFESSION.

Actors, prior to the year 1578, were retainers to the court and the nobility, and none had the privilege to act but such, except the Company of Parish Clerks, in religious plays, &c. Stowe says, speaking of the former, " This was at once a recreation, and used therefore, now and then occasionally, but afterwards by abuse, became a trade and calling, and so remains to this day."

ORIGINAL THEATRICAL STAGES IN ENGLAND.

Most of our early dramatic pieces were performed in the yards of inns, in which, in the beginning of Queen Elizabeth's reign, the comedians, who then first united themselves in companies, erected an occasional stage. The spectators viewed the performances from galleries or corridors, which at that time generally ran round the court yards of inns; many of which may still yet be seen in the city of London, and the borough, and some slight remains of them exist in the Eagle Inn Yard, and the Falcon Inn Yard, Cambridge. In the latter, there are remains on one side of two tiers of railed galleries, of one tier at the opposite side, and one tier at the end; the stage, we may reasonably suppose, was on the fourth side. The Falcon Inn ceases to exist there, but the area still bears the name. There are slight vestiges of a gallery of this nature at the Black Bear Inn Yard, Cambridge, where, upon May 28, 1600, an interlude was performed, at which one Dominus Pepper was seen with an improper habit, having deformed long locks of an unseemly sight, and great breeches indecent for a graduate or scholar of orderly carriage: therefore, the said Pepper was commanded to appear presently, and procure his hair to be cut or powled; and which being done, the said Pepper, returning to the consistory, was there suspended, *ab omni gradu suscepto et suscipiendo.* In October 1812, an order was made by St John's and Trinity College, that every young man, who appeared in hall or chapel in pantaloons or trowsers, should be considered as absent.—*Retrospective Review.*

BEGGAR'S OPERA.

'Tis nearly one hundred years since its first performance was the subject of much bitterness and party feeling. Attempts had been made, from time to time, to introduce musical dramas upon the Italian model on the English stage; but the scheme was not successfully brought to bear until the beginning of the last century. The novelty, patronised by the royal family and people of fashion, superceded the regular drama, and Shakspeare and Jonson, with other worthies, were forgotten, until the rage for music began to subside in a violent schism among the patrons and the performers, when the contending parties, tired of the war, and the perfidious lords and ladies withdrawing their alliance, the Beggar's Opera burst forth, and the Italian opera was fairly, or as unfairly as many thought, hunted down.

Bonancini, a celebrated Italian composer, was ungraciously pitted against the great German, Handel. Cuzzoni and Faustina, two rival syrens, set the fashionables at war. Lady Pembroke headed one party, Lady Burlington the other. The wits enjoyed the sport, and sided with none. Hence Swift's epigram:

> " Strange that difference should be
> 'Twixt tweedle-dum and tweedle-dee."

It may be remarked here, that the first female who ever performed Polly Peachum in the Beggar's Opera, viz. Miss Fenton, afterwards became Duchess of Bolton.

GARRICK'S FIRST PLAY BILL.

When Garrick quitted Ipswich, where he played a few nights in a provincial company, he repaired to London; but it appears he was unable to get an engagement at any of the great houses. He was then obliged to join the company in Goodman's Fields, who, to avoid being sent to prison as rogues and vagabonds, for acting without a license, presented plays to their audiences gratis, charging them only for the concerts. Here it was that the British Roscius, trembling with hope and fear, made his first bow, as Richard the Third.

The following is the copy of the bill:—

Goodman's Fields, October 19, 1741.—At the Theatre in Goodman's Fields, this day, will be performed, a Concert of Vocal and Instrumental Music, divided into two parts.—Tickets at Three, Two, and One Shilling.—Places for the Boxes to be taken at the Fleece Tavern, next door to the Theatre. N.B. Between the two parts of the Concert will be presented an historical Play, called the Life and Death of King Richard the Third; containing the distresses of King Henry the Sixth; the artful acquisition of the Crown by Richard; the Murder of young Edward the Fifth and his brother in the Tower; the landing of the Earl of Richmond, and the Death of King Richard in the memorable Battle of Bosworth-field, being the last that was fought between the houses of York and Lancaster; with other true historical passages. The part of King Richard by a Gentleman* (who never appeared on any stage); King Henry, Mr. Giffard; Richmond, by Mr. Marshall; Prince Edward, Miss Hippesley; Duke of York, Miss Naylor, &c.; with an entertainment of dancing, &c. To which will be added, a Ballad Opera in one act, called the Virgin Unmasked. Both of which will be performed by persons *gratis*, for diversion. The Concert to begin at Six o'Clock exactly.

FIRST ENGLISH ACTRESS.

The first woman who appeared on the English stage was a Mrs Coleman, who represented Ianthe, in Davenant's Siege of Rhodes. This was in 1656. Up to that period, men enacted the women characters, dressed as such.

PUNCH.

" He gives me the motions."—*Shakspeare.*

It is very difficult to trace accurately the origin of any character of this description; the reader, therefore, must be satisfied with an unconnected notice of it.

In some of the old mysteries, wherein, no doubt, some of our readers are well read, the devil was the buffoon of the piece, and used to indulge himself most freely in the gross indecencies tolerated in the earlier ages. When those mysteries began to be refined into moralities, the Vice gradually superseded the former clown, if he may be so designated; and at the commencement of such change, frequently shared the comic part of the performance with him. The Vice was armed with a dagger of lath, with which he was to belabour the devil, who sometimes, however, at the conclusion of the piece, carried off the Vice with him. Here we have something like the club wielded by Punch, and the wand of Harlequin, at the present time, and a similar finish of the Devil and Punch may be seen daily in our streets.

Thus much may be said of the origin of the character, and as to which most writers agree. The term Punch is an abbreviation from the Italian *policinello* or *punchinello*, which signifies a merry fool.

COXCOMB.

" He is a conceited coxcomb."

The fool, in the early drama, was frequently dressed in a motley or party-coloured coat, and each leg clad in different coloured hose. A sort of hood covered his head, resembling a monk's cowl: this was afterwards changed for a cap, each being usually surmounted with the neck and head of a cock, or sometimes only the crest, or comb; hence was derived the term Coxcomb.

PANTOMIME.

Pantomime, or Pantomimic Mystery in its more extended sense, was known to the Greek and Roman stages, being introduced on the latter by Pylades and Bathyllus, in the time of Augustus Cæsar. From that time to the present, different modifications of this representation have taken place on the continent, and the lofty scenes of ancient pantomime are degenerated to the *bizarre* adventures of Harlequin, Pantaloon, and Merry Andrew. The first pantomime performed by grotesque characters in this country was at Drury Lane Theatre, in the year 1702. It was composed by Mr. Weaver, and called "The Tavern Bilkers." In 1717, the first harlequinade was performed at the theatre in Lincoln's Inn Fields, called "Harlequin Executed." It was composed by Mr. Rich.

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* Garrick.

HARLEQUIN.

Writers differ as to the origin of the term Harlequin; one says, "There was a young Italian actor of eminence in this style of character came to Paris in the time of Henry 3d of France, and having been received into the house of the President, Achilles de Harlai, his brother actors are said to have called him Harlequin, from the name of his master." Another says, "There was a knight called Harlequin, an extravagant dissipated man, who spent his substance in the wars of Charles Martel against the Saracens, and afterwards lived by pillage. Tradition says, he was saved from perdition in consequence of his services against the infidels, but condemned for a certain time to appear nightly on earth, with those of his lineage.

PANTALOON.

The old character of Zany was similar to our modern clown, who now is generally the possessor of all the wit in the performance. The name of Pantaloon is said to be derived from the watch-word of the Venetians, *pianta-leone;* if so (which is doubtful), it must have been applied in derision of their fallen state, as compared with their former splendour.

MERRY ANDREW.

"Cant you see by my Hunch, Sir,
I am Mister Punch, Sir."

Some have derived the term Merry Andrew from the time of the Druids, *an Drieu,* i. e. Arch-Druid, others, from the celebrated Andrew Borde, the writer and empiric. The Merry Andrew used at fairs to wear a patched coat like the modern Harlequin, and sometimes a hunch on his back. It has been remarked, that the common people are apt to give some well known facetious personage the name of a favourite dish; hence the Jack-pudding of the English; the Jean-potage of the French; the Macaroni of the Italians, &c.

GOD SAVE THE KING.

This popular anthem has been attributed to a minstrel, an illegitimate son of Henry 2d, who composed it, in reference to the absence of Richard Cœur de Leon, in Palestine, whom the nation loved for his spirit of chivalry.

Another writer, however, says—This popular song was sung, as an anthem, at the Chapel Royal, in the reign of James 2d. It is uncertain by whom the words were written, but the music was composed by Dr. John Bull, belonging to the choir of that chapel. It first became a popular song (with the alteration of the name of our James to George), through the late Dr. Arne, who set it in parts, and introduced it at one of the London Theatres during the Irish rebellion in 1746, where it met with unbounded applause, and has continued to be a favourite national air from that period to the present time.

Another writer observes—It was composed by Shirley, the dramatic poet in the reign of Charles the 2d, who was patronized by Lauderdale and Rochester. The anthem in Latinity was written at the time as under :—

O! vivus omnibus,
Salvus ab hostibus
Carolus Rex.

Tibi victoriam
Deus et gloriam
Det et memoriam
Optime Rex.

Probe cœlipotens
Deus omnipotens
Solus armipotens
Auxilia.

RULE BRITANNIA.

The words of this celebrated national anthem, or song, were taken from Thomson's " Masque of Alfred," and was composed by Doctor Arne.

TE DEUM.

" On the joyful occasion *Te Deum* was sung in all the churches."

The name of a celebrated hymn, used in the Christian church, and so called, because it begins with these words, *Te deum laudamus*—We praise thee, O God. It is sung in the Romish church with great pomp and solemnity upon the gaining of a victory, or on other happy events.

SWEET LASS OF RICHMOND HILL.

The long popular, and still well known song, of the Lass of Richmond Hill, is founded on the following true and pathetic story :—

" A young lady, equally accomplished in mind and person, the daughter of a merchant of immense wealth, resident at Richmond Hill, had consented to receive the addresses of a young officer, of exemplary character, and of respectable but poor parents. He belonged to a regiment of cavalry, then quartered at Richmond; but his offers were rejected by her father, on account of his poverty. Apprehensions of a clandestine marriage being entertained, the officer was forbidden the house, and the young lady was strictly confined within its walls. Continued grief, and irritation of spirits, led her, in a fit of despair, bordering on insanity, to precipitate herself from an upper window of her father's house, and she was dashed to pieces on the steps that formed the ascent from the garden into the house. The unfortunate young man afterwards served in America, and was shot at the head of his company."

DRYDEN'S CELEBRATED ODE.

Dryden's Ode on the Power of Music is the most unrivalled of his compositions. By that strange fatality which seems to disqualify authors from judging of their own works, he does not appear to have valued this piece, because he totally omits it in the enumeration and criticism he has given of the rest, in his preface to his works. "I shall add nothing to what I have already said on this subject (says

Dr. Warton in his Essays on the Writings and Genius of Pope, vol ii.), but only tell the occasion and manner of writing it. Mr St. John, afterwards Lord Bolingbroke, happened to pay a morning visit to Dryden, whom he always respected, found him in an unusual agitation of spirits, even to a trembling. On enquiring the cause, 'I have been up all night,' replied the old bard, 'my musical friends made me promise to write them an Ode for the feast of St. Cecilia. I have been so struck with the subject which occurred to me, that I could not leave it, till I had completed it; here it is, finished at one sitting.' And immediately he showed him this Ode, which places the British lyric poetry above that of any other nation. This anecdote, as true as it is curious, was imparted by Lord Bolingbroke to Pope, by Pope to Mr. Gilbert West, by him to his ingenious friend (Richard Berenger, Esq.) who communicated it to me. The rapidity, and yet the perspicuity of the thoughts, the glow and expressiveness of the images, these certain marks of the first sketch of a master, conspire to corroborate the truth of the fact."

CATHERINE AND PETRUCHIO.

The play of Catherine and Petruchio, or the Taming of the Shrew, was derived from an Italian tale, called Silverio and Pizardo. See particulars, which would take up too much space here, in New London Gleaner, 2d vol. 1809.

THE BALLAD "AULD ROBIN GRAY."

The following extract from a letter, written to the late Thomas Hammersley, Esq. by the Rev. Wm. Jervis, rector of Wrington, in Somersetshire, in June 1812, has been handed to us. It shows, that the words of the ballad of Auld Robin Gray were written by Lady Ann Lindsay, and that the music was composed by Wm. Jervis. A gentleman now residing in Edinburgh, and intimately acquainted with the composer, can answer for the authenticity of this letter:—

My dear Sir—Anxious as you have ever been for the sake of right, as well as for the fair fame of your friends, you have more than once solicited that I should publicly claim an offspring, which, for more than forty years, has been of uncertain origin. Nothing could have induced me to undertake this at my time of life, but the offer of your kind testimony to the genuineness of this my early production, with an acquaintance with it in manuscript, long before it surreptitiously found its way to the public eye, enables you so convincingly to bear. As to the ballad or story, you may remember that I received it from the Hon. Mr. Byron, and understood it to have been written by Lady Ann Lindsay.

THE POPULAR ROMANCE "CASTLE OF OTRANTO."

The ingenious author of this popular romance, in a letter to Mr. Cole, now in the British Museum, gives the following account of its origin:—" I waked one morning in the beginning of last June from a dream, of which all I could recover was, that I had thought myself in an ancient castle, and that on the uppermost bannister of a great staircase I saw a gigantic hand in armour. In the evening I sat down, and began to write, without knowing in the least what I intended to say or relate. The work grew on my hands, and I grew fond of it, so that I was very glad to think of any thing rather than politics. In short, I was so engrossed with my tale, which I completed in less than two months, that one evening I wrote from the time I had drank tea (about six o'clock) till half an hour past one in the morning, when my hands and fingers were so weary, that I could not hold my pen to finish the sentence, but left Matilda and Isabella talking in the middle of a paragraph."

EASTWARD HOE.

The title of " Eastward Hoe" was taken from the exclamations of watermen plying for fares on the Thames. Of this the play of " Eastward Hoe" furnishes some evidence ; but with regard at least to another play, " Westward Hoe," it is clearly shown by the following quotation from George Peele's old historical play of Edward the first, printed in 1593. The Queen is at Potter's (afterwards called Queen's) Hithe, and the stage direction when she has entered is—

(Make a noise Westward How.)

Queen.—Woman, what noise is this I hear ?

Potter's Wife.—And like your Grace, it is the watermen that call for passengers to go to westward now.

VELUTI IN SPECULUM.

" Let scenic virtue form the rising age."

The stage motto, Veluti in Speculum, or, As in a Mirror, was first used in the Theatre at Lincoln's Inn Fields, in the reign of George the First, about the same period when soldiers first mounted guard at the Theatres Royal.

THEATRICAL BENEFITS.

Mrs. Barry is recorded as the first performer, male or female, who ever had, what is now understood by the term, a benefit. This privilege was procured for her, through the influence of James 2d, and she alone possessed it, until just before the commencement of the 18th century. The poverty of the divided theatrical companies then induced the managers to employ this expedient for paying their actors and actresses more directly out of the pockets of the public ; and it not unfrequently happened (at least the performers made the accusation) that the patentees appropriated to themselves all the proceeds, under the pretext of house expenses, and left the performers to their remedy.

SECTION V.

UNIVERSITIES, COLLEGES, SCHOOLS, PUBLIC LIBRARIES, RELIGIOUS SECTS, ORIGIN OF NICENE CREED, INQUISITION, &c.

UNIVERSITIES,

Had their first rise in the 12th and 13th centuries. Those of Paris and Bologna are said to be the first that were set on foot; but then they were on a different footing from the Universities among us. Our own Universities, of Oxford and Cambridge, seem entitled to the greatest antiquity of any in the world; and Baliol and Merton Colleges in Oxford, and St. Peter's in Cambridge, all made Colleges in the 13th century, may be said to be the first regular endowments of this kind in Europe. For though University College in Cambridge had been a place for students ever since the year 872, yet this, like many of the other ancient Colleges beyond sea, and Leyden to this day, was no proper College; but the students without any distinction of habit, lived in citizen's houses, having only meeting places to hear lectures and disputes. In after times there were houses built for the students to live in society; only each to be at his own charge, as in the inns of court; these at first were called inns, but now halls. At last plentiful revenues were settled on several of these Halls, to maintain the students in diet, apparel, &c. and these were called Colleges. In the University of Oxford, there are 2220 members of convocation, and 4792 members on the Boards. In the University of Cambridge, there are 1854 members of the senate, and 4866 members on the boards, making a total of 9658 students on the boards at both Universities. In 1748, there were 1500 members on the Cambridge boards; in 1813, there were 2805; in 1825, they had increased to 4700; and in 1826, to 4866, as above stated. The Universities of Scotland are four, St. Andrew's, Aberdeen, Edinburgh, and Glasgow. In Ireland there is only one University, that of Dublin.

BALIOL COLLEGE,

Was founded by Thomas Baliol, the father of Baliol, king of Scotland; and from whence it derives the appellation of Baliol College.

ORIEL COLLEGE.

This College was founded by Adam de Blome, Baron L'Oriel' who was almoner to King Edward the Second; and from whence it is called Oriel College. Founded 1326.

SORBONE COLLEGE.

Sorbon, or Sorborne College, was the first and most considerable of the University of Paris. It was founded in the reign of St. Lewis, 1250, by Robert Sorbon, which name is sometimes given to the whole University of Paris.

MERTON COLLEGE.

Merton College, in Oxford, derives its name from Walter de Merton, Bishop of Rochester, who founded it in 1274.

EXETER COLLEGE.

Exeter College, in Oxford, so denominated from Walter Stapledon, Bishop of Exeter, who founded it in 1315.

CLARE HALL.

Clare Hall, in Cambridge, derives its name from Elizabeth Countess of Clare, who founded it, but had its original from Richard Padew, anno 1326.

PEMBROKE HALL.

Pembroke Hall, in Cambridge, receives its name from Mary, Countess Dowager of Pembroke, who founded it in 1326.

CORPUS CHRISTI COLLEGE.

Corpus Christi (vulgarly Benedict) College, in Cambridge, is so called in consequence of being founded by the brethren of the Guild, or Society of Corpus Christi, and the brethren of the Guild of the Blessed Virgin.

CAIUS, AND GONVILE COLLEGE.

Caius, and Gonvile College, in Cambridge, takes its names from its founders, John Caius, D. M., and Edmund Gonvile, Rector of Tirrington and Rushworth, in Norfolk.

LINCOLN COLLEGE.

Lincoln College, in Oxford, founded by Richard Fleming, Bishop of Lincoln, and finished by Thomas Rotheram, his successor, 1420

SYDNEY SUSSEX COLLEGE.

Sydney Sussex College, Cambridge, receives its cognomen likewise from its founder, Frances, daughter of Sir William Sydney, and Countess Dowager of Sussex, who died in the year 1589.

WADHAM COLLEGE.

Wadham College, in Oxford, derives its name from Nicholas Wadham, Esq. and Dame Dorothy, his wife, its founders. It was founded in 1613.

BRAZEN NOSE.

This College was founded by Wm. Smith, Bishop of Lincoln, and finished by Wm. Sutton, Esq. in 1513. Various have been the conjectures why it is called Brazen Nose College, but it is generally attributed to the circumstance of its founder going by that nickname, when at College, in consequence of the peculiar appearance of his nose.

DULWICH COLLEGE.

This College, which is situated at the pleasant village of Dulwich. near London, was founded in the year 1622, by Edward Alleyn, a player, for six men, six women, and twelve children. He was a very eccentric character, and imposed a condition in his will, that none should be eligible for a master of the said College but those of the name of Alleyn or Allen.

This College is famed for the Burgeoise Picture Gallery, left to the public by the late Sir Francis Burgeoise, the eminent painter, whose remains rest here in a mausoleum contiguous to the gallery. The collection of paintings are very superior, and among them are to be found those of the most eminent masters, particularly some of Murillo's masterpieces. Sir Francis died January 8, 1811.

RADCLIFFE LIBRARY.

The celebrated library at Oxford, well known as the Radcliffe Library, derives its name from Dr. John Radcliffe, who died in 1714. He was an eminent physician, and left 40,000*l.* to the University of Oxford, for the augmenting their library, and which circumstance gave it its present name.

COTTONION LIBRARY.

The Cottonion Library, in the British Museum, derives its name from Sir Robert Cotton, who founded it. He died 1631.

BODLEAN LIBRARY.

This far-famed library is so called after its founder, Sir Thomas Bodley, who was born 1544, and died 1612. The library was founded in the 40th of Elizabeth, 1598.

ARUNDELIAN TABLES, OXFORD.

These tables are so called from having been purchased by Lord Arundel, and by him given to the University of Oxford, in 1627. They contain the chronology of ancient history, from 1582 to 355 B. C., and said to have been sculptured 264 B. C. They were found in the Isle of Paros about 1610. The characters are Greek, of which there are two translations.

JESUITS.

The Jesuits, or the Society of Jesus, derive their origin from one Ignatius, who was born in the Castle of Loyola in 1495, in Guipuscoa, a part of Biscay near the Pyrenees. He was bred up in the Court of Ferdinand 5th, and was famed for his licentious vices and pleasures. He went into the army, and served in the garrison of Pampeluna when besieged by the French in 1521, where he was wounded in the left leg, and had his right one broken.

Ribadeneira, in his Lives of the Saints, says, that St. Peter appeared to Ignatius on the eve of his feast, and, with a very gracious aspect, said, that he was come to cure him. From the time of this visit, says this Chronicler of the Saints, Ignatius grew much better, and not long after recovered his perfect health; but as he was a spruce young gallant, desirous to appear in the most neat and comely fashion, he caused the end of a bone which stuck out under his knee, and did somewhat disfigure his leg, to be cut off, that so his boot might sit more handsomely, as he himself told me, thinking it to be against his honour that such a deformity should be in his leg: nor would he be bound while the bone was sawed off.

Another biographer of Ignatius says, that although he was restored to health, his right leg nevertheless remained shorter than his left. Dr. Southey, in his "Tale of Paraguay," thus alludes to Ignatius, and what he underwent in order to prevent any deformity:—

> " ———————— When long care
> Restored his shatter'd leg and set him free,
> He would not brook a slight deformity,
> As one who being gay and debonair,
> In courts conspicuous, as in camps must be:
> So he forsooth a shapely boot must wear;
> And the vain man, with peril of his life,
> Laid the recover'd limb again beneath the knife.
>
> Long time upon the bed of pain he lay
> Whiling with books the weary time away;
> And from that circumstance and this vain man,
> A train of long events their course began,
> Whose term it is not given us yet to see.
> Who hath not heard Loyola's sainted name,
> Before whom kings and nations bow'd the knee.

Attired in the coarsest garb he made a pilgrimage to Rome; for as there is but one step between the ludicrous and sublime, so Ignatius Loyola, or Ignatius of Loyola, was transformed from the gay and debonair, to the self-mortifying saint. He soon met with those who were as enthusiastic as himself; and having assembled ten o them at Rome in the year 1538, he proposed to substitute a *new order;* and for this purpose applied to Pope Paul 3d, then reigning. The historian Robertson says—

"The Pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a Committee of Cardinals. They represented the establishment to be unnecessary, as well as dangerous, and Paul refused to grant his approbation of it. At last Loyola removed all his scruples, by an offer which it was impossible for any Pope to resist. He proposed that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a further vow of obedience to the Pope; binding themselves to go whithersover he should command, for the service of religion, and without requiring any thing from the holy see for their support. At a time when the Papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the Popish system was attacked with so much violence and success, the acquisition of a body of men thus peculiarly devoted to the See of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull, granted the most ample privileges to the members of the society, and appointed Loyola to be the first General of the order. This event hath fully justified Paul's discernment, in expecting such beneficial consequences to the See of Rome from this institution. In less than half a century, the society obtained establishments in every country that adhered to the Roman Catholic church; its power and wealth increased amazingly; the number of its members became great; their character, as well as accomplishments, became greater; and the Jesuits were celebrated by the friends, and dreaded by the enemies of the Romish faith, as the most able and enterprizing order in the church."

ORDER OF SERVITES.

A religious order of the church of Rome, founded about the year 1233 by seven Florentine merchants, who, with the approbation of the Bishop of Florence, renounced the world, and lived together in a religious community on Mount Senar, two leagues from that city. It is said, that when they first appeared in the black habit given them by the Bishop, the very children at the breast cried out "See the Servants of the Virgin!" and that this miracle determined them to take no other name than "Servites," or "Servants of the Virgin." There are also Nuns of this order, who have several monasteries in Germany, Italy, and Flanders.

THE CHURCH, CATHOLIC, &c.

The term Catholic was given the Roman Christians in 38. In an enlightened age, it is astonishing that a term or word, which is almost idolized, should be so extremely mistaken, and scarcely by any of its admirers, whether learned or unlearned, thoroughly understood. What is meant is the word Church; which, with the Papist, is used to signify all who have the power of prescribing to the faith and worship of that enormous community, whether the Pope alone, the Pope and œcumenical councils, or the councils alone. But when the word Catholic is the adjective to the word Church, it then meaneth all those who own a visible infallible head, exclusive of all the rest of mankind. When used by others, it is either significative of the Greek Church, or the religious ecclesiastical establishment of this or that country, kingdom, or city. So the Galician, the Dutch, or the Church of Geneva; also the Church of England, or that of Scotland or Sweden. But when any articles, canons, or a liturgy is ordained, there the authority of the Church is said to have resided in the clergy and their supreme magistrate; in which case the Church intends to exclude all the laity or people. And in a more vulgar sense, the Buildings which are consecrated, and set apart for places of public worship, are called the Churches, exclusive either of clergy or laity. So indeterminate, so desultory and wild, is the sense of mankind about the word Church.

A thousand evils have arisen from the want of fixing a just idea and retaining a religious reverence of the term as applicable to the Christian system. Whereas those numerous evils would be all prevented, by considering that the Church of Christ is composed of none but his sincere disciples; and that all who are such throughout the world, are members of that church, however they may be denominated by their fellow men. They are that spiritual, mystical body, of which Christ is the only governing, law-giving head. St. Peter says, "they are as lively stones, built up in a spiritual house, an holy priesthood, to offer up spiritual sacrifices."—A very remote definition this, to what it is, as it stands in the vulgar idea of the Church.—And it is not to be supposed, that this image of the Church will be reverenced by many who are called Christians; nevertheless, it is presumed, no other just definition can be given.

The term Catholic is by many supposed as only applicable to those who believe in the Popish religion; but this is a mistake, for it is equally applicable to the Protestant Church of England. The term *Catholic* signifying *general* or *prevailing*, hence the Roman Church assumed the term, the tenets of that Church being the *general* or *prevailing* ones of the day. But the Roman Catholics gave the importance of *universality* to it, which could not be borne out by fact. It follows, that the Protestant Church of England is a Catholic Church, because it is the *prevailing* one. Again, we pray for the holy Catholic Church,—hence to distinguish properly, we should, in speaking of those who believe in the infallibility of the Pope, denominate them the Roman Catholic Church.

PROTESTANTS.

The following circumstances gave birth to the name Protestants, now given to such a large body of Christians.

In the year 1529, in a diet of the Princes of the Empire, held at Spires, it was decreed by the majority,—that in these places where the Edict of Worms had been received, it would be lawful for no one to change his religion; that in those places where the new Lutheran religion was exercised, it should be maintained until the meeting of a council, if the ancient, the Popish religion, could not be restored without danger of disturbing the public peace; but that the mass should not be abolished, nor the Catholics hindered from the free exercise of their religion, nor any one of them be allowed to embrace Lutheranism; that the Sacramentarians should be banished the empire; that the Anabaptists should be punished with death; and that no preacher should explain the Gospel in any other sense than what was approved by the church. Six Princes of the empire entered their *protest* against this decree.

John, Elector of Saxony.
George, Margrave of Brandenburgh.
Ernest and Francis, Dukes of Lunenburg and Brunswick.
Philip, Landgrave of Hesse, and
Wolfang, Prince of Anhalt.

To these were joined the following free cities of Germany, Strasburgh, Nuremburgh, Uilm, Constance, Lindaw, Memmingen, Thempen, Nordlingen, Halibrun, Rutlingen, Isne, St. Gall, Wetssenburg, and Windscheim, and from this protest the followers of Luther first obtained the name of Protestants, which was afterwards appropriated to all those who separated from the idolatrous and tyrannical practices of the church of Rome.

LOLLARD.

The term Lollard is derived from a Waldensian pastor, Walter Lollard, who lived about the 13th century.

MAHOMETAN.

The Mahometan religion derives its name from Mahomet of Mecca, who originally was nothing more than a private soldier. He had many enemies even in his native place, from whence he fled in 622 to Arabia. His followers compute their time from this era, which in Arabic is called *Hegira*, i. e. the Flight.

METHODISM.

"There's method in it."

A writer* does Mr. Whitfield the honour of being the first author of Methodism, whom he also calls a fellow of Pembroke College in Oxford. Mr. Whitfield, however, was not concerned in the first institution of Methodism, though he has since made so shining a figure amongst them; for, some years before he came to the University, Mr. John Wesley, fellow of Lincoln College, his brother Charles, a student of Christ Church, Mr. Clayton, of Brazen Nose, and two or three more young gentlemen, with very laudable intention, agreed to spend two or three evenings together in a week, in reading history or other entertaining books, instead of drinking, which, at that time, was too much in vogue among the young people of the University. The Sunday evenings they appropriated to religious authors, which soon convinced them of the great neglect of practical religion in that place, as well as in other parts of the kingdom. In consequence of these convictions, they formed themselves into a society, and raised a small fund for charitable uses; to relieve the necessitous, buy medicines for the sick, and to disperse books amongst the ignorant. They agreed also to go occasionally and visit the prisoners in the Castle, who, at that time, were much neglected: and, that they might have the more leisure for these charitable offices, without breaking in too much upon the business of their Colleges, they were obliged to fix stated hours for these employments, and their other religious exercises, to which they were directed by Mr. Nelson's "Practice of Devotion." This strict regularity and *methodical* conduct, after some time, acquired them the name of Methodists; though not without allusion probably to an ancient school of physicians of that denomination.

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* Historical Review of the Transactions of Europe.

MORAVIANS.

The founder of this religious society was Nicholas Lewes, Count Zinzendorf, a native of Saxony, and who died at Chelsea in 1760. The Society was first instituted in Moravia, from whence they derive their appellation. Their principal establishment in England is in the neighbourhood of Bradford, in Yorkshire.

MASONRY.

A mason who has written for a weekly publication, says, that we are well informed from holy writ, that the building of king Solomon's temple was a most important crisis, from whence we derive many mysteries of our art. This great event took place above 1000 years before the Christian era, consequently many centuries before that wise and learned philosopher, Pythagoras, brought from the East his sublime system of truly masonic instruction to illuminate the western world; yet, remote as that period was, we date not from thence the commencement of our art, for, although we are indebted to that wise and glorious king of Israel for many of our mystic forms and hieroglyphic ceremonies, yet the art itself is coeval with the creation of the world, when the great and glorious Architect of the Universe, upon masonic principles, formed from chaos this beautiful globe, and commanded that master science, Geometry, to lay the rule for the planetary orbs, and to regulate, by its unerring laws, the motions of that stupendous system in just proportion, rolling round the central sun.

QUAKERS.

" Be advis'd then, by me friend, take the Quaker's by-way,
'Tis plain, without turnpikes, so nothing to pay!"

The sect denominated Quakers, first appeared in the year 1650, in the reign of Charles 2d; they were founded by one Fox, who, in 1665, after a series of persecutions, was confined in Scarborough Castle. The year preceding, sixty Quakers were put on board the ship Black Eagle, and exported to America.* Such was the persecution this sect met with in the reign of their "good friend Charles," as they denominated him, as will be seen from the following remarkable address which they presented to James 2d, on his accession to the throne:

" We are come to testify our sorrow for the death of our good friend Charles, and our joy at thy being made our Governor. We are told thou art not of the Church of England any more than we; and therefore we hope, thou wilt grant unto us the same liberty which thou allowest thyself."

The derivation of the term Quaker is somewhat obscure, but as the Ranters are thus denominated from their ranting, or boisterous worship, so it may be fairly concluded that Quakers received that appellation from the meekness of theirs; being, during their worship, or supposed to be, in a state of fear and trembling, or in other words *quaking* for their offences.

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* See Pensylvania.

BIBLE SOCIETIES.

It is a singular fact, that the first Bible Society that ever existed was established by some Roman Catholic Prelates in France in 1774.

NICENE CREED.

> "Have they told Providence what it must do,
> Whom to avoid, and whom to trust to?
> As if religion were intended
> For nothing else but to be mended."——*Hudibras.*

Manifold were the disputes of the Fathers of the Church, in its earlier days, as to what portion of the Scriptures *were,* and what were *not,* the word of God. Contention at last ran so high, that their flocks began to think for themselves, and to hold similar disputations. The holy fathers, however, foreseeing that shepherds would be nothing without flocks, agreed to end their differences, by setting the matter at rest for ever. Wherefore, the heads of the Church were summoned to meet in Council at Nice, in 325, in order to settle the knotty question. The result of their labours was, the celebrated Creed, called the Nicene Creed, from the place where the holy disputants had met.

SUNDAY SCHOOLS.

Robert Raikes, of Gloucester, was the originator of Sunday Schools, and spent his life in acts of kindness and compassion; promoting education as a source of happiness to his fellow beings, and bestowing his exertions and bounty to benefit the helpless. He died 5th April, 1811.

Charity Schools were first instituted 1687.

BELL SYSTEM OF EDUCATION.

This national system of education originated with the Rev. Dr. Bell, of Madras, from whom it derives its appellation.

LANCASTERIAN SYSTEM.

So called from Joseph Lancaster, one of the Society of Friends. This system differs very little, if any, from the Bell system. The advocates of the latter (Bell) tax the former with piracy; and the former retaliate by saying, that the system, although originating in a measure with Dr. Bell, would have laid dormant if it had not been for Joseph Lancaster.

SPENCEAN SYSTEM.

The Spencean System, so called from one Thomas Spence, a political enthusiast, who devised and published a plan, by which the human kind could be provided with sustenance without pauperism. He died October 1814.

EDICT OF NANTZ.

To reconcile the Protestants to his abjuration of their religion, Henry the Fourth, of France, after his reduction of the league, issued an Edict from Nantz, in 1598, tolerating the Protestant religion throughout his kingdom. This was revoked by Lewis the 14th, in 1685; by this bad policy 50,000 French Protestants left France and came to England.

BISHOP'S CROSIER.

Voltaire, in his Philosophical Dictionary, says, "As for auguries, they perished with the Roman empire. Only the Bishops have retained the original staff, called the Crosier, which was the distinctive mark of the dignity of augur, so that the symbol of *falsehood* has become the symbol of *truth.*"

Let not institutions vaunt of the sacredness of their insignia, for time and custom alternately defile and hallow all things—that which was emblematical of conclusive foresight from the aspect of the entrails of a brute, is now the rod and guiding staff to immortality.—*Tempora omnia mutant.*

CHANGING OF THE POPE'S NAME.

The custom of altering the names of the Popes after their election to the Popedom was first introduced in the case of some Cardinal being elected whose proper name meant *swine-snout*,* which, by general consent, being deemed unseemly for such a dignity, was changed to Sergius the Second.

CHRISTIANITY IN ENGLAND.

Gregory the Great, after the arrival of the Saxons, about the year 600, introduced the Christian religion into England. Augustine, the monk, being sent by him to preach the Gospel to the Heathen inhabitants.

ATHEISM IN FRANCE.

Atheism was first taught in France 1629 by Lucilio Vanini, a Neapolitan gentleman, who was convicted and condemned to suffer death.

When he was brought out to the place of execution, he was pressed to ask pardon of God, of the king, and of justice. He answered, he did not believe there was a God; as for the king he had never offended him; and with respect to justice, it might go to the devil! His tongue was first cut out, and then his body burned to ashes.

INQUISITION.

The Inquisition, or Holy Office, as it is impiously termed, may be traced to Pope Lucius, who, at the council of Verona, in 1184, ordered the bishops to procure information of all who were suspected of heresy, and if they could not effect this in person, they were to enjoin it as a duty on their commissioners. In the beginning of the 13th century this order was re-enforced, and the poor Albigenses and Waidenses severally felt its fury. Dominie, usually called Saint Dominie, reduced this to practice, and was, if not the first Inquisitor, yet the founder of that order to which the management of the Inquisition was committed. In 1251 the Inquisition was established in Italy; in 1255 it was extended to France. The horrors accompanying the practice of this office soon excited universal disgust in the best disposed Catholics. It was not fully established in Spain till 1478; but when it was established, it triumphed in all its fury. In Portugal it was received about 1536. The gradual progress of knowledge checked the bloodshed of this tribunal; and it rarely, of late years, terrified the world by displaying ranks of heretics led to the stake. The triumph of humanity in the entire abolition of this most cruel depositary of power, terrestrial and spiritual, was a prominent good arising from the evils of the French revolution, but it was for the Spanish Cortes to give the death blow.

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* See Roman Names.

SECTION VI.

PARLIAMENTS, MAGNA CHARTA, TRIAL BY JURY, FEUDAL LAWS, PUBLIC COURTS OF THE KINGDOM, ORIGIN OF TYTHES, PUBLIC PLOTS, &c.

PARLIAMENT.

The etymology of the word Parliament, is properly a French, or Norman word, signifying to speak the mind, and was originally spelt *parle â ment*. Parium la mentum, *id est*, a meeting of the Peers to lament and complain to each other of the enormities of the country, and thereon to provide for the same, is a definition frequently to be met with in the old writers; and according to Lord Coke, it is called Parliament, from *parler la ment*, every member speaking his mind for the general good of the commonwealth. Barrington derives it from a compound of two Celtic words, *parly* and *ment*, or *mend*. The ancient Parlemens of France, were unlike the Parliaments of England. In France, the Parlemens were courts of justice. All their edicts were grounded on the ordonances of the king. When there was any opposition to those ordonances, the king went in person, and held what is called a *Lit de Justice*. He declared before them, that the ordonance before them was his actual will, and ordered the proper officer to register it. There was no mode of objecting to the will of the king, after a *Lit de Justice*.

It was common with the kings of France to seize upon the lands of their nobles, and make an ordonance of sequestration, against which there was no remedy. The lands were annexed to the crown.

Had the nobles of France defended their rights as the Barons of England did, France would not have remained so long a nation of slaves. The first Parliament in England was in 1116.

HOUSE OF COMMONS.

Although the first Parliament was in 1116, yet the House of Commons, as now constituted, takes its data from the following.

In the reign of Henry III., says Maitland, May 14th, 1264, Earl Montfort, after defeating the king's troops, called a Parliament at Winchester, in the king's name, which is shown by Dr. Brady, to be the first, *wherein two knights for each county*, and *two burgesses for each borough*, were summoned, and was the original of the House of Commons.

Members obliged to reside in the places they represented, 1413: Francis Russell, son of the Earl of Bedford, was the first peer's eldest son who sat in the House of Commons, 1549; that remarkable for the epoch, in which were first formed the parties of court and country, June 16th, 1620; a peer elected, and sat as a member of the House of Commons, 1649; the House of Commons committed a Secretary of State to the Tower, November 18th, 1678; their Speaker refused by the king, 1679; bill passed for triennial parliaments, November, 1694; the first British one met, October 24th, 1707; triennial act repealed, May 1st, 1716; act passed for septennial ones, 1716; their privilege of protection from arrest for debts, relinquished, 1770; the lord mayor and an alderman of London, committed to the Tower by the House of Commons, 1771; Sir Francis Burdett committed to the Tower by the House of Commons, on the motion of Sir Thomas Lethbridge, April 9th, 1810.

THE KING'S SPEECH.

The first King's Speech, as it is termed, was delivered by Henry the First, in the year 1107.

MAGNA CHARTA.

Magna Charta, or the Great Charter, may be said to derive its origin from Edward the Confessor, who granted several privileges to the church and state, by charter; these liberties and privileges were also granted and confirmed by Henry I., by a celebrated great charter, now lost; but which was confirmed, or re-enacted by king John, on the 15th June, 1215. The ground where the latter, accompanied by the pope's legate, and other prelates and followers, met the barons, was between Staines and Windsor, at a place called Runnymede, but better known in modern times, as Egham race course, and which is still held in reverence, as the spot where the standard of freedom was first erected in England.

There, it is said, the barons appeared with a vast number of knights and warriors, and both sides encamped apart, like open enemies. The barons, in carrying their arms, would admit but of few abatements; and the king's commissioners, as history relates, being for the most part in their interests, few debates ensued. The charter required of him was there signed by the king and his barons, which continues in force to this day, and is the famous bulwark of English liberty, which now goes by the name of Magna Charta.

It is related, that this very document was lost for near two centuries, and was discovered at last by the celebrated Sir Robert Cotton, who, on calling upon his tailor one day, discovered him in the act of cutting up an old parchment deed, with a great number of seals attached thereto. His curiosity was awakened, and he examined it minutely, when he discovered that it was the Great Charter, or Magna Charta of England! He took possession of it, and had it not been for this timely rescue, the palladium of England's liberties, would have been appropriated to the unholy office of measuring his majesty's lieges for coats and breeches. It is now deposited in the Cottonian Library, in the British Museum.*

It is a curious circumstance also, that out of twenty-six barons who signed Magna Charta, only three could write their names; the remainder merely signing, or having signed their marks.

TRIAL BY JURY.

Some authors have endeavoured to trace the origin of juries, up as high as the Britons themselves, the first inhabitants of our islands;

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* See Cottonian Library.

but certain it is, they were in use among the earlier Saxon colonies, this institution being ascribed by bishop Nicholson, to Woden himself, their great legislator and captain.

When the Normans came in, William, though commonly called the Conqueror, was so far from abrogating this privilege of juries, that, in the fourth year of his reign, he confirmed all king Edward the Confessor's laws, and the ancient customs of the kingdom, whereof this was an essential and most material part.

Afterwards, when the Great Charter, commonly called Magna Charta, which is nothing else than a recital, confirmation, and corroboration of our ancient English liberties, was made and put under the Great Seal of England, in the 9th year of king Henry III. A. D. 1225, then was this privilege of trials by juries, in an especial manner, confirmed and established, as in the 14th chapter: that no amercement shall be assessed, but by the oath of good and honest men of the vicinage. And more fully in the twenty-ninth chapter: no freeman shall be taken or imprisoned, or be disseized of his freehold, or liberties, or free customs, or be outlawed, or exiled, or any other way destroyed, nor shall we pass upon him, or condemn him, but by lawful judgment of his Peers.

This Grand Charter, having been confirmed by above thirty Acts of Parliament, the said rights of juries thereby, and by constant usage, and common custom of England, which is the common law, are brought down to us, as our undoubted birth-right, and are, in fact, the best inheritance of every Englishman.

In Stourhead Grounds, belonging to Sir Richard Hoare, bart., is a tower erected in memory of Alfred the Great. Over the entrance is the following inscription.

Alfred the Great,
A. D. 870, on this Summit
Erected his Standard
Against Danish Invaders.
To him we owe the Origin of Juries,
The Establishment of a Militia,
The Creation of a Naval Force.
Alfred, the light of a benighted age,
Was a Philosopher and a Christian,
The Father of his People,
The founder of the English
Monarchy and Liberty.

The following lines were found in the building, having been left there by a visitor.

Whoe'er thou art who dar'st approach this pile,
And feelest not thy bosom all on flame.
Boast as thou wilt alliance with this isle,
Renounce thy title to a Briton's name:
For 'tis to him whose image* meets thine eye,
The Christian hero, Alfred, that we owe
Freedom and right, than which beneath the sky
Heaven has not richer blessings to bestow.
HOARE thankful felt th' enthusiast patriot's fire,
This sacred spot with awful reverence trod,
And bade the votive fabric to aspire,
An off'ring to his country and his God:
For when the trophy to the man was rais'd,
'Twas Heaven, who lent him, in the end was prais'd.

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* There is an image of Alfred, in the building, in a niche.

CONFINING JURORS FROM MEAT AND DRINK.

"For, once the jury being box'd up,
They are denied both bread and cup;
Hence, he who can hold out the longest,
Will carry his point, though not the strongest;
It may be well that this should be,
But who thinks so, who has been on jury?"

The Gothic nations were famous of old, for the quantities of food and drink which they consumed. The ancient Germans, and their Saxon descendants in England, were remarkable for their hearty meals. Gluttony and drunkenness were so very common, that those vices were not thought disgraceful; and Tacitus represents the former as capable of being as easily overcome by strong drink as by arms. Intemperance was so general and habitual, that no one was thought to be fit for serious business after dinner; and under this persuasion it was enacted in the laws, that judges should hear and determine causes fasting, and not after dinner.

An Italian author, in his Antiquities, plainly affirms, that this regulation was framed for the purpose of avoiding the unsound decrees consequent upon intoxication; and Dr. Gilbert Stuart, very patiently and ingeniously affirms, in his Historical Dissertation concerning the Antiquity of the British Constitution, p. 238, that from this propensity of the older Britons to indulge excessively in eating and drinking, has proceeded the restriction upon jurors and jurymen, to refrain from meat and drink, and to be even held in custody, until they had agreed upon their verdict.

EXEMPTION OF SURGEONS AND BUTCHERS FROM SERVING ON JURIES.

"Many will swoon when they do look on blood!"—*Shakspeare.*

"But, what ceases to be novel, seemingly ceases to exist."—*Bacon.*

The reason commonly assigned for the privilege of surgeons, in being exempt from serving on juries is, that they are too constantly in the habit of suppressing the human feelings. But this is not the real cause of the privilege, as appears from the following extract from Andrews' History of England:

In the same year, (i. e. 1513) the Corporation of Surgeons, consisting of twelve, a number being then thought equal to the care of the metropolis, petitioned parliament to be exempted from bearing arms, or serving on juries and parish offices; and their petition was successful.

This, however, is not the case with the Knights of the Cleaver, commonly y'clep'd butchers. In M'Queen's Historical Records, we find the following notice on the subject. During this session, (1661) Mr. Hyde brought in a bill to prohibit butchers from serving on juries in cases of life and death, which unanimously passed both houses of parliament, and received the royal assent. It is very strange, continues the historian, that so judicious and humane an enactment had not been passed before; not that they (butchers) should be considered as devoid of the common feelings of humanity, but more liable to its infirmities, from their avocations necessarily compelling them to the performance of a duty, incompatible with those feelings which they hitherto had been called upon to exercise in the capacity of jurymen,

BENEFIT OF CLERGY.

As the true meaning of the term, may perhaps not be generally known, the following definition is given:

Felony, which comprehends almost numberless species of crimes, is subdivided into two classes; with, or without *benefit of clergy*.

The benefit of clergy, at present, signifies an exemption from capital punishment, in all felonies where the legislature has not taken away that benefit by express words. The origin of this principle, which is very little understood, is as follows: at the time the Catholic religion was the established one in this country, the clergy claimed an exemption from punishment for all secular offences; and the legislature was so far duped by them as to grant them that privilege; therefore, whenever a priest was convicted of a crime, for which another man would suffer death, he was discharged without punishment, on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage; and committed all sorts of enormity with impunity.

This induced the parliaments at various times to subject them to capital punishments, for particular offences, by taking away from those offences the benefit of clergy. In those dark superstitious times, every person who could read, was presumed, in law, to be a priest in orders; and till the reign of Anne, a man who was not possessed of this qualification, was liable to be hanged for an offence, which one possessed of it, would only be burnt in the hand for; but since that time, laymen are allowed the benefit of clergy, once. The clergy, however, are entitled to claim it as often as they have occasion, and are exempted from the punishment of burning in the hand by the statute of 1 Edward VI., which extends the same privilege to Peers of the Realm, whom it also exempts from capital punishment, for the crimes of house-breaking, highway robbery, horse stealing, and robbing of churches. Felony *without* benefit of clergy, are capital offences, of which, Sir William Blackstone, in his time, enumerates 160, and since his death, upwards of 50 have been added to the catalogue. It is to be hoped, that in the alteration of our Criminal Code, commenced by Mr. Peel, these circumstances will receive a due share of that gentleman's attentive consideration.

BOROUGHS.

"The sale of Seats in this House, has become as notorious as the Sun at noon-day."—*Abbott.*

As we are constantly hearing the word Borough-monger made use of, the original signification of the term *borough* is here introduced.

Borough, originally meant a company, consisting of ten families, which were bound together as each other's pledge. Afterwards borough came to signify a town, having a wall, or some kind of enclosure round. And all places, that in old time had the name of borough, it is said, were fortified or fenced, in some shape or other. Borough is a place of safety, or privilege; and some are called free burghs, and the tradesmen in them free burgesses, from a freedom they had granted to them originally, to buy and sell without disturbance, and exempt from toll. Borough is now particularly appropriated to such towns or villages as send burgesses or representatives to parliament, whether they be incorporated or not. They are distinguished into those by charter or statute, and those by prescription or custom; the number in England is one hundred and forty-nine, some of which send one, but the most of them two representatives. Royal Boroughs, in Scotland, are corporations made for the advantage of trade, by charters granted by several of their kings, having the privilege of sending commissioners to represent them in parliament, besides other immunities.

CORPORATIONS.

It is difficult to account for the origin of charter and corporation towns, unless we suppose them to have arisen out of, or been connected with, some species of garrison service. The times in which they began justify this idea. The generality of those towns have been garrisons; and the corporations were charged with the gates of the towns, when no military garrison was present. Their refusing, or granting admission to strangers, which has produced the custom of giving, selling, and buying freedom, has more of the nature of garrison authority than civil government.

Soldiers are free of all corporations throughout the nation, by the same propriety that every soldier is free of every garrison, and no other persons are. He can follow any employment, with the permission of his officers, in any corporation town throughout the nation.

FEUDAL LAWS.

The feudal (from *feodal*) laws, or the tenure of land, by suit and service, to the owner of it, was introduced into England by the Saxons, about 600. The slavery of this tenure increased under William I., 1068. This was dividing the kingdom into baronies, giving them to certain persons, and requiring those persons to furnish the king with money, and a stated number of soldiers.

FOREST AND GAME LAWS.

The ancient kings of Media, were the first preservers of game. Their extensive paradises, or royal parks, contained numerous species of animals; lions, bears, camel-leopards, deer, antelopes, wild sheep, and wild asses. But as all those creatures in confinement underwent a kind of civilization, and lost the wild propensities which distinguished them in their natural state, the more adventurous portion of Median youth always sallied forth to the mountains and forests when they were desirous of exhibiting their courage or prowess.

It is generally allowed by all who have made remarks, that the game laws, as they are now, and have subsisted for ages, are a disgrace to the noble fabric of our free constitution; and it is not the more remarkable, since they had their origin in slavery, as the following passage from Blackstone sufficiently demonstrates:

Another violent alteration of the English constitution, consisted in the depopulation of whole countries for the purposes of the king's royal diversion, and subjecting both them, and all the ancient forests of the kingdom, to the unreasonable severity of forest laws, imported from the continent; whereby the slaughter of a beast was made almost as penal as the death of a man. In the Saxon times, though no man was allowed to kill or chase the king's deer, yet he might start any game, pursue, and kill it, upon his own estate. But the rigour of these new constitutions, vested the property of all the game in England in the king alone; and no man was allowed to disturb any fowl of the air, or any beast of the field, of such kinds as were especially reserved for the royal amusement of the sovereign, without express license from the king, by the grant of a chase or free warren; and those franchises were granted as much with a view to preserve the breed of animals, as to indulge the subject. From a similar principle to which, though the forest laws are now mitigated, and grown by degrees entirely obsolete; yet, from this root has sprung a bastard slip, known by the name of the Game Laws, now arrived to, and wantoning in, its highest vigour; both founded upon the same unreasonable notions of permanent property in wild creatures; and both productive of the same tyranny to the commons; but with this difference, that the forest laws established only one mighty hunter throughout the land, the game laws have raised a little Nimrod in every manor; and in one respect, the ancient law was much less unreasonable than the modern; for the king's grantee of a chase, or free warren, might kill game in any part of his franchise; but now, though a freeholder of less than one hundred a year, is forbidden to kill a partridge on his own estate, yet nobody else, (not even the lord of the manor) unless he hath a grant of free warren, can do it without committing a trespass, and subjecting himself to an action.

Indeed, the whole body of the game laws, as they now stand, are replete with perplexity, absurdity, and contradiction. What can be more ridiculous, than the legislature of a mighty empire, should require one hundred a year as a qualification to shoot a poor partridge, and only forty shillings to vote for a senator? But the game laws enacted by Henry the Fourth, of France, of whom it is recorded, that he hoped to see the day, when the poorest peasant in the kingdom could have a fowl for his Sunday's dinner, is not a little curious, if we are to believe M. Lequinio, in a work published by him in the year 1792, entitled, Les Prejuges Detruits; Prejudices Destroyed. By an article of this monarch, says he, it was decreed, that every peasant found with a gun in his hand, near a thicket, should be stripped naked, and beaten with rods around it, until the blood came. So that the life of man was sacrificed to the repose and existence of hares and partridges, destined for the pleasures of the Good Henry, as every true Frenchman, we are told by other authors, gloried in styling him. It may, however, be remarked, and we question, in the words of a political writer, if since the first records of human society, there was ever introduced, in the form of law, any thing so truly despotic, as the attempt to claim a monopoly of wild animals, for certain privileged classes of people.

THE + AS A MARK.

It is said that Withered, king of Kent, used the sign of the Cross for his mark to his grants, he being unable to write his name; and that from him originated the custom. It is said also, that the majority of the barons who signed Magna Charta, made their marks, being ignorant of the science of writing.*

The sign of the Cross was first used by Christians as a distinction, in 110. That of our Saviour found in Mount Calvary, 326. First set in steeples, 568.

STAMP DUTY ON RECEIPTS.

The Stamp Duty on Receipts, was first imposed during the celebrated Coalition Administration, which gave occasion for the following *jeu d'esprit,* at the time generally attributed to Sheridan:

"I would," says Fox, "a tax devise,
"That should not fall on me;"
"Then tax receipts," Lord North replies,
"For *those*, you *never see!*"

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* See Magna Charta.

MAIL COACHES.

Mail Coaches were first established to Bristol, in 1784; to other parts of England, and an Act to regulate and encourage them, and exempt them from tolls, in 1785.

POST OFFICES.

Post Offices were first established in Paris, 1462; in England, 1581; in Germany, 1641; in the Turkish dominions, 1740; regulated by parliament, and made general in England, 1656, and in Scotland, 1685.

PENNY, NOW TWO-PENNY POST.

The Penny-Post was set up in London and suburbs, by one Murray, an upholsterer in 1681, who afterwards assigned the same to one Dockwra; afterwards claimed by the government, who allowed the latter a pension of 200*l.* a year, in 1711. First set up in Dublin, 1774. It was improved considerably in and about London, July, 1794.

RYE-HOUSE PLOT.

The Rye-House is a farm near Hoddesdon in Hertfordshire, through which his majesty usually passed in his road from Newmarket, which farm belonged to Rumbold, one of the conspirators. It was proposed by them to attack the king and his guards, by firing from the out-houses, while another party should attack them, when they were separated by the gates, and embarrassed in the inclosures; but a fire happening at Newmarket, his majesty returned to London sooner than he intended, and before the conspirators were prepared to put their design in execution. This occurred, June 14th, 1683. The conspiracy was discovered by a letter from one John Keeling, in a letter to lord Dartmouth and secretary Jenkins.

WALLER'S PLOT.

The nobility and people of distinction in London, as well as the most substantial citizens, being weary of the parliamentary war, associated together, and came to a resolution, to endeavour to depose the chiefs of the opposition, to offer his majesty equitable terms of peace, and if this was refused, to form a party strong enough in the city to oppose the levying taxes on them for the continuance of the war; which Pym having some intelligence of, pretended there was a plot to destroy the parliament, and deliver up the city of London to the king; and Mr. Waller being one of the most considerable men, or most active in promoting the said object, it obtained the name of Waller's Plot.

POPISH PLOT.

In the reign of Charles II., in the year 1678, Doctor Tongue, a physician, laid certain papers before the lord treasurer, Danby, importing a conspiracy against his majesty's life, and the Protestant religion, by the jesuits. The chief promoters of this plot were said to be the *pope*, Innocent XIth, Cardinal Howard, and numerous others in England, of the Roman Catholic religion. The said Tongue, and one Titus Oates, having drawn up a narrative, made oath of the truth of the same. From the circumstance of the origin, it obtained the name of the *Popish Plot.*

GUNPOWDER PLOT.

Please to remember the Fifth of November,
Gunpowder Treason and Plot;
We know no reason, why Gunpowder Treason
Should ever be forgot!

The famous Powder Plot, which was intended to have blown up the king,* lords, and commons, with gunpowder, was discovered on the Fifth of November, the day on which it was to have taken place, 1605; when one of the conspirators, wishing to save William Parker, lord Monteagle, wrote him a letter of caution. Upon which, his lordship communicated the same to the privy council; and the vaults of the parliament being searched, several barrels of gunpowder were found, also one Guy Faux, a Spaniard, with a lanthorn, was found secreted therein. Hence originated the term of "Gunpowder Plot," yearly celebrated on the Fifth of November.

MEAL-TUB PLOT.

This was also a plot of the Catholics, in the reign of Charles II., to discredit the witnesses of the Popish Plot, wherein the famous Titus Oates figured as an informer. The heads whereof being found in a paper concealed in a tub of meal, it obtained the name of the *Meal-Tub Plot.*

HOLY ALLIANCE.

The blest alliance, which says three† are all!
An earthly Trinity! which wears the shape
Of Heaven's—as man is mimicked by the ape.
A pious unity! in purpose one—
To melt three fools into a Napoleon!—*Byron.*

The Holy Alliance was formed at the Treaty of Verona, for the purpose of checking the revolutionary mania, as it was stated, and preserving the legitimate rights of the potentates who formed it.

This alliance has ever been looked upon with a well-founded suspicion, by the English nation; indeed by all, who feel interested in the march of mind, and rational freedom.

THE CABAL COUNCIL.

The celebrated cabinet council of Charles II., which we read of in history, and who were supposed to be in the pay of Louis XIV., derived their appellation from the initial letters of their five names, which composed the word *Cabal;* viz.

Clifford,
Arlington,
Buckingham,
Ashley
Lauderdale.

As this has not been sufficiently explained, or rather, as the derivation has not been given in the majority of the Histories of England, it is considered, that it will not be found out of place here.

WOOLSACKS IN THE HOUSE OF LORDS.

In the reign of queen Elizabeth, an act of parliament was passed, to prevent the exportation of English wool; and the more effectually to secure this source of national wealth, the *woolsacks* on which our judges sit, in the House of Lords, were placed there to remind them that, in their judicial capacity, they ought to have a constant eye to the preservation of this staple commodity of the kingdom.

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* James the First. † Austria, Russia, and Prussia.

SLAVE TRADE.

"Oh Slavery! thou Hemlock in the cup of life."

The first attempt, from England, to establish the odious traffic in blacks, was in the reign of queen Elizabeth, in the year 1562; when John Hawkins, an adventurer, afterwards Sir John Hawkins, fitted out three ships, and made a voyage to the Coast of Guinea for slaves.

EXCISE SCHEME.

It was in the year 1733, that the Excise Scheme was first moved in the House of Commons, by resolutions, which were powerfully resisted, but finally carried, and the Excise Bill brought in; the majority being 236, the minority 200. Prior to this period the excise was farmed.*

SOUTH SEA BUBBLE.

In 1711, the ninth year of queen Anne's reign, a charter of incorporation, was granted to a company trading to the South Seas; and the South Sea Company's affairs appeared so prosperous, that in 1718, George the First, being chosen governor, and a bill, enabling him to accept the office, having passed both the houses on the 3rd of February, his majesty, in person, attended in the House of Lords, and gave the royal assent to the act. The result is but too well known; such a scene of misery appeared among traders, that it was almost unfashionable not to be a bankrupt; and the dire catastrophe was attended with such a number of self-murders, as no age can parallel.

STANDING ARMY IN ENGLAND.

This unconstitutional force, as some of our would-be patriots have designated it, takes its data from 1486, when Henry VII. established fifty yeomen of the guard, and which, in time, became a precedent for a more extensive and effective force.†

LAND TAX IN ENGLAND.

The first land tax was in the reign of Ethelred II., with whom the Danes had broken an agreement. The invaders committed horrid cruelties and devastations all over the kingdom, and the timid Ethelred paid them no less than 24,000*l.* for peace. This was levied on land, and was called *danegelt*, by which ignominious name the tax, called Land Tax, was first known in England. The modern land tax was first established at the revolution, in 1688, from which period to the year 1800, it yielded above 227,000,000*l.*

PROPERTY TAX.

The first tax on personal property, in England, was levied by Henry II., (whose reign began, 1154), which amounted to *two pence* in the pound, on the amount of every individual's net effects, after deducting the debts owing, to be verified on oath; and *one penny* in the pound for the four following years. This tax was afterwards raised to *one tenth* part of all personal property, as in 1188, intelligence had been received, that Jerusalem had been taken by the sultan of Egypt. On this occasion, the English are said to have paid above 70,000*l*., and the resident Jews about 60,000*l*., together about 2,000,000 sterling of modern money.

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* See Public-house chequers.

† See Beef-eater.

In the reign of Henry III., the revenue of customs was 6,000*l*. per annum.

POSTS.

The first institution of posts is generally ascribed to the Persians. The monarchs of that extensive empire, that they might have intelligence of all that passed in the provinces of their vast dominions, placed sentinels on eminences, at convenient distances, where towers were built, which sentinels gave notice of public occurrences to each other with a loud and shrill voice; by which means alone, news was transported from one end of the kingdom to the other with surprising expedition. This method, however, being found to be tedious and uncertain, Cyrus, as Xenophon informs us, provided couriers, and erected houses on all the high roads, for keeping post horses, and delivering packets from one to another.

PRESSING FOR THE NAVY.

This mode of recruiting our navy commenced in the year 1355; prior to which, seamen were enlisted same as soldiers, but which, in time of war, was found ineffectual.

OLD AND NEW STYLE.

Pope Gregory III. caused the Kalendar to be reformed in the year 1582; whereby the English, and some other Protestant countries, which adhere to the *Julian* Kalendar, lost ten days, and occasioned the distinction of Old and New Style.

CHILTERN HUNDREDS.

Of the hundreds into which many of the English counties were divided by king Alfred, for their better government, the jurisdiction was originally vested in particular courts, but came afterwards to be devolved to the county courts, and so remains at present, except with regard to some, as the *Chiltern Hundreds*, in Buckinghamshire, which have been by privilege annexed to the crown. These having still their own courts, a steward of those courts is appointed by the chancellor of the exchequer, with a salary of *twenty shillings*, and all fees, &c. belonging to the office. This is made a matter of convenience to members of parliament; when any of them wish to resign, he accepts the nominal office of the Chiltern Hundreds, and by this vacates his seat.

ENGLISH LANGUAGE IN COURTS OF LAW, AND LEGISLATIVE PROCEEDINGS.

The French, or rather the Norman-French language, was introduced into our courts of law by the Conqueror, and was the only language used till the reign of Edward III., in the year 1362, when an act was passed, that the counsel at the bar shall plead in the English tongue, but the pleadings to be entered in Latin.

Another writer says: it is said on the lord's committee on the privileges of peers, that the prelates, dukes, earls, barons, and all the commons, having at length shown the king the mischiefs arising from the laws, customs, and statutes of the realm, not being known to them, because they were impleaded, shown, and judged in the French language, which was little known in the kingdom; and the king with their consent willed, that all proceedings henceforth should be in the English tongue. The French language, notwithstanding, was still used in the rolls of parliament.

ACTS OF PARLIAMENT.

Prior to the long parliament, the term Ordinance of Parliament was used; but on the 16th of January, 1649, the Commons altered their style, and called their ordinances, Acts of Parliament, which term is used at the present day.

RUMP PARLIAMENT.

The parliament, which in history is stiled the Rump Parliament, was thus denominated, because it was a remnant, or the latter end of the Long Parliament, and did not amount to one hundred men.

TRANSPORTATION.

Transportation of criminals, instead of execution, first commenced in 1599.

Henry VIII. executed 72,000 during his reign!

ALE HOUSE LICENCES.

Ale, and ale-houses in England, are made mention of in the laws of Ina, king of Wessex. Licences were introduced, 1551.

NAVAL SALUTE TO THE ENGLISH FLAG.

This honour to the Flag of England, first commenced in Alfred's reign, and has continued ever since.

AFFIRMATION OF THE QUAKERS

Was first accepted as an oath, in 1702; an alteration made in it, December 13th, 1721.

SWEARING ON THE GOSPEL.

In our courts of law, &c. was first used in 528.

"He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said,
To break an oath he never made!"—*Hudibras.*

AUCTIONS

Were first introduced into Britain about 1700, by Elisha Yule, a governor of Fort George, in the East Indies; who disposed of a cargo of goods, he had brought home with him, by this means.

ORIGIN OF TYTHES.

"And he will take a tenth of your sheep."—1 *Sam.* c. 8, v. xvii.

Selden, in his History of Tythes, says, they were anciently disposed of by the owners of the land where they arose, at their pleasure, to such monasteries, and in such portions as they thought proper. Every person founding a church for his own use, and that of his tenants, appropriated to it the tythes of his lands.

In a clever volume of tales, entitled, "Alice Allan, the Country Town, &c." recently published, we find the following notice of the origin of tythes:

The vicar took his breakfast with me on the morning of the trial, and as may be supposed, we talked of little else but tythes and the forthcoming cause.

It was while the doctor paused over his second cup of coffee, that I muttered something about the evils of the system, and alluded to the common error, that the existence of tythes is to be traced as far back as we can follow our history.

"Why certainly," observed the vicar, "I do not mean to say that the tythe system was known in the earlier ages of the Christian church, although an able writer observes, that possibly they were contemporary with the planting of Christianity among the Saxons, by Augustine the monk, about the end of the sixth century!"

"I think, Sir," said I, "Bishop Barlow, in his *Remains*, tells us, that during the first five centuries after the establishment of the Christian church, the churches and priesthood were maintained by free gifts and oblations only. And it does not appear, from any documents, that tythes were introduced into England till about the year 786. This is Selden's opinion, and the first mention made of them in any English written law, appears to be in a constitutional decree, made in a Synod held A D. 786, wherein the payment of tythes in general is strongly enjoined, and this canon did not at first bind the laity."

"But," observed the Doctor, "the decree was afterwards confirmed by two kingdoms of the Heptarchy, in their parliamentary conventions of estates, respectively consisting of the kings of Mercia and Northumberland, the bishops, dukes, senators, and people"

"That is true, Sir, and it is somewhat curious to trace the motive of the former monarch (Offa) in thus giving the tythes of his kingdom to the church, which, in after ages, grew so rich from the crimes and superstition of princes; for had he not, in the previous year, basely murdered Ethelbert, the king of the East Angles, it is probable the Christian church would have waited some time longer for its tythes; and when the right was actually established, although every person was obliged to pay, yet he was at liberty to give his tythes to what priest he pleased, or might pay them into the hands of the bishop, to be distributed amongst his diocesan clergy, all the revenues of the church being then in common."

"And surely," said the Doctor, "you do not think that these arbitrary consecutions of tythes were at all beneficial to the interest or character of the church. On the contrary, the practice enabled the intriguing clergy and monks, to draw the riches of the establishment into the coffers of their monasteries and religious houses, whilst the poor laborious parish priests were left almost wholly unprovided for. Indeed, the evil grew to such an extent, that pope Innocent III., about the year 1200, in a decretal epistle to the archbishop of Canterbury, enjoined the payment of tythes to the pastors of the respective parishes where every man resided.

"This letter of the pope's, Sir, seems to me to be a tacit reflection on the overgrown endowments, and shameful system of pluralities, which obtain amongst us at the present day.

"Truly, my young friend, all the parts of our venerable establishment are not to be admired; but the work of reformation is a dangerous work, and should be proceeded in with great caution. I have no doubt that the evil you allude to will be gradually remedied;

the march of improvement, and the consequent power of public opinion, will, though almost unperceived, work their full and sure effect upon the institutions of the country.

"I am certainly, Sir, not an advocate for any measure that would endanger our establishment; but I think it is impossible not to see, that when a nation has increased in energy and wealth, in so great a degree as this country has done, an appropriation of a full tenth of its income to the church, is a much larger appropriation, bearing in mind the altered nature of circumstances, than even our superstitious forefathers would have made. At the same time, I admit, that the clergy rightly found their title to tythes on the law of the land.

"To be sure they do. As to the notion of a divine right to their property, that is completely exploded: though I apprehend such a right to tythes commenced and ceased with the Jewish theocracy. Blackstone, however, very fairly says, that an honourable and competent maintenance for the ministers of the gospel, is undoubtedly *jure divino;* whatever the particular mode of that maintenance may be.

"And I agree with him. We may observe, that all municipal laws have provided a liberal and decent maintenance for their national priests or clergy; but the question with us is, whether our establishment does not take too large a portion from the national income; and whether that portion is not most unfairly distributed amongst the ministers of the gospel? And I may remark here, that when Charlemagne established the payment of tythes in France, (A. D. 778), he made a division of them into four parts;* one to maintain the edifice of the church; the second to support the poor; the third the bishop; and the fourth the parochial clergy."

In another work we find the following:

"He will take a tenth of your sheep," said the good prophet, when advising the Israelites, among many other unanswerable arguments against a king. Now, the kings of Christianity, feeling how odious to their subjects this tenth would be, did, very early in its primitive state, resign their share to the priesthood. In England, that portion of the settled maintenance of the clergy, called first fruits, and belonging to the bishops, was granted by parliament, in the time of king Ina. After these, we find, that tythes became a legal assignment under Offa. The bishop was the general receiver of these also, and by him they were divided into three parts: one to the poor, another to the maintenance of the church in general, and the third part to the presbyter in particular. Subsequently, with many acts of state altered or amended, this regulation, amongst which, the important grant of Athelwolfe stands highest in the estimation of the clergy; yet, unfortunately for them, is not clearly understood. Some maintain, that this monarch gave the tenth mansion, and the tenth of all his goods, whilst Malmsbury expressly hath it, that the tenth of the hides of land was the gift; yet, from the deed, as recited by him, Selden was inclined to read it as the tenth mansion only Matthew Westminister understands, that he gave the tenth of his kingdom; but in the donation by him published, it runs, *decimam partem tenæ meæ,* which makes quite another thing of it, and perhaps, much more to the purpose; for with his own land he might do as it pleased him, but the tenth of his kingdom was not at his disposal. He, as a pious prince, set the example to the clergy, and in so far as his subjects chose to follow it, the gift went through the state form of being in the king's name. N. Bacon assumes, that were not this the case, it might be the tenths of the profits of the lands throughout the kingdom: that it was done by public acts of state, and that clause lost, or forgotten by historians.

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* Montesq. de l'Esprit des Loix, b. 31, c. 13.

EXCHEQUER BILLS.

In the years 1696 and 1697, the silver currency of the kingdom being, by clipping, washing, grinding, filing, &c. reduced to about half its nominal value, acts of parliament were passed for its being called in and recoined; but whilst recoinage was going on, Exchequer Bills were first issued, to supply the demand of trade. The quantity of silver recoined, according to D'Avenant, from the old hammered money, amounted to 5,725,933*l.* It is worthy of remark, that through the difficulties experienced by the Bank of England (which had been established only three years) during the recoinage, they having taken the clipped silver at its nominal value, and guineas at an advanced price, bank notes were in 1697 at a discount of from 15 to 20 per cent.

"During the recoinage," says D'Avenant, "all great dealings were transacted by tallies, bank bills, and goldsmiths' notes. Paper credit did not only supply the place of running cash, but greatly multiplied the kingdom's stock; for tallies and bank bills did to many uses serve as well, and to some better than gold or silver; and this artificial wealth, which necessity had introduced, did make us less feel the want of that real treasure, which the war and our losses at sea had drawn out of the nation."

POOR LAWS AND POOR HOUSES.

"A prison, with a milder name,
Which few inhabit without dread of shame."

The Poor Laws were enacted in the reign of Elizabeth. An eagerness for depopulating the lands, in order to traffic in sheep and wool, may be classed among the imperative reasons of that queen's government for the enactment of them. The people were thus as thoroughly deprived of the means of life, as if the grain should be given to the moors of Africa. It is vain to say that the benefit of the traffic would have returned to them in another shape. There was neither arts nor manufactures whereby they could create a claim to the lowest rate of provision. A good modern economist would say, that they ought to have been left to the pinching of their fate, to compel them to that discovery; but the laws had left them no such liberty, and they were mostly the property of the owners of the land.

That parish excrescence, the Poor-house, however, did not make its appearance till the reign of Queen Anne; an introduction which has created more dissolute and idle lieges in a century, than the poor laws of themselves would have done in five. Prior to that reign, the poor were farmed out, as they are in some parishes at the present day, and it would have been as well if it had been continued; but, alas! we have had some sad Solomons as legislators.

GUILDHALL.

Guild, signified among our Saxon ancestors, a fraternity, derived from the Saxon word *to pay*, because every man paid his share towards the expences of the community, and hence the place of meeting was called Guild, or Guildhall. Hence also the term the Guild of Merchants, in Dublin.

KING'S BENCH.

So called from our Kings being wont to preside in our courts of justice, as our judges do now. Edward the First, our English Justinian, as he has been called, often did so; and indeed, what could be a more gratifying sight, than an English monarch dispensing justice to the feudal lord and bonded slave alike.

After the death of Charles the First, the Court of King's Bench was called the Court of Public Bench, and some Republicans were so cautious of acknowledging monarchy anywhere, that in repeating the Lord's Prayer, instead of saying, "Thy kingdom come," they chose to have it said, "Thy commonwealth come."

COMMON PLEAS.

This Court, which seems to *please* nobody, was first designated by its present name in the reign of Edward the First, and which was given merely to distinguish it from the King's Bench, where the king himself presided. The engines of the law, however, especially the Serjeants, have created other profitable technicalities, and who have been keenly satirized by the late Lord Erskine in the following celebrated impromptu:—

The Serjeants are a grateful race,
And all their actions show it;
Their purple garments *come from Tyre*,
Their arguments *go to it!*

COURT OF CHANCERY.

This Court, according to divers learned men, owes its name to certain cross bars of wood, or iron, wherewith it was enclosed, to prevent the officers who sat therein from being incommoded by the people. Such grates, or cross bars, were by the Romans denominated *cancelli;* which, according to the opinion of some, gave likewise the name to that part of a church called the *chancel*, from its being separated from the body of the church by such grates or lattices, by order of Pope Felix, for the use of the priests.

EXCHEQUER COURT.

This, which is one of the four great courts (says Maitland) of the kingdom, derives its name from a chequered cloth, which anciently covered the table where the judges or chief officers sat; and being coeval with the Norman conquest, it was at first erected by William the Conqueror, for the trial of all causes relating to the revenues of the Crown.

MARSHALSEA COURT.

Marshalsea Court, says Maitland, is a corruption of Marshal's Court. This Court, which is held in Southwark, under the Knight Marshal, was first erected for hearing and determining all differences that might happen among the royal domestics. The judge of this court is the Knight Marshal's Steward, to whom belong four counsellors, and six attornies.

DOCTORS' COMMONS.

The several courts and offices, whereof this college is at present composed, says Maitland, were anciently dispersed, and held in several parts of the city; which being relative, and in some measure depending upon one another, occasioned great inconveniences to the respective practitioners; wherefore the Doctors and Proctors of the several courts unanimously united in a collegiate manner, and, by dining together *in common,* obtained the appellation of Doctors' Commons. This college, which is a spacious and stately edifice, situate on the west side of St. Bennet's Hill, is inhabited by several of the Doctors and Proctors of the civil law in this city; who before they removed to this house, which was provided for them by Dr. John Hervey, Dean of the Arches, they cohabited in a small house, now the Queen's Head Tavern in Paternoster-row.

ARCHES COURT.

This Court was originally held in the church of St. Mary le Bow, which is built on arches, and which simple circumstance gave a name to this court.

PREROGATIVE COURT.

This Court, says Maitland, which is held in Doctor's Commons, is thus denominated from the Prerogative of the Archbishop of Canterbury, who by a special privilege, beyond those of his suffragans, can here try all disputes that happen to arise concerning wills and administrations of persons who have left goods to the value of Five Pounds without the diocess wherein he or she died; unless such things are settled by composition between the metropolitan and his suffragans, as in the diocess of London, where it is Ten Pounds.

DUTCHY OF LANCASTER COURT.

This Court owes its origin to Henry 4th, who deposing Richard 2d, usurped the crown; and possessing the Dutchy of Lancaster in right of his mother, was seized thereof as duke, as well as king. But imagining his right to the dutchy better than that to the crown, he resolved to secure the same by separating it from the crown; which being effected, he erected this court for its use, wherein all matters of law and equity belonging to the Dutchy, or County Palatine of Lancaster, are heard and decided by the Chancellor thereof.

PRINCIPALITY OF CHESTER.

> "Charge, Chester, charge! on Stanley on!
> Were the last words of Marmion."

In 1398, says Maitland, Richard the Second brought into Shrewsbury a numerous guard of the militia of Cheshire, who expressed so strong an inclination to serve him, that to gratify the county he erected it into a Principality, and added to the rest of his titles that of Prince of Chester.

STAR CHAMBER.

The origin of this Court was derived from the most remote antiquity, and its title, as Barrington relates, is supposed to be derived from *starrum,* a barbarous word for a Jewish contract; as business with the Jews had probably been transacted there. By Henry 7th, it was, however, carried to its greatest height, and by some thought to have had its origin: others, that it was established by Archbishop Laud in 1487. It is also said to be so called from its having its roof painted with silver or gilt stars, wherein the Chancellor, assisted by others appointed for that purpose, had authority to punish routs, riots, and other misdemeanours, that were not by common law provided against; but happily for future ages, the power and jurisdiction of this tyrannical authority was absolutely abolished by statute 17th of Charles. It is indeed extolled by Lord Bacon, who styles the statute for the erection of this most despotic court "a good law." And in like manner, Sir T. Smith, in his "Commonwealth of England," advances in its defence, "that it was useful to govern those who were too stout for the ordinary courts of justice."

BOARD OF GREEN CLOTH.

This Board, which takes cognizance of all matters of court etiquette, from the shape of a buckle to the cut of a petticoat, takes its name from even a more simple circumstance than the preceding, viz. from the table, where the most puissant council sit, being covered with green cloth!

COURT OF PIE POUDRE.

This is the lowest, and at the same time the most expeditious (as the title implies) court in the kingdom. It is said to be called the court of *pie poudre*, *curia pedis pulverizati*, from the dusty feet of the suitors; or, as Sir Edward Coke says, because justice is there done as speedily as dust can fall from the feet: but Blackstone, who says thus much of this court, inclines to the opinion of Daines Barrington, who derives it from *pied puldreaux* (a pedlar in old French), and says, it signifies, therefore, the court of such petty chapmen as resort to fairs or markets. Fosbroke says—Courts similar to *pie poudre* courts were usual both with Greeks and Romans, who introduced fairs into Germany and the North.

TURNPIKES.

Turnpikes were first instituted in 1267, by a grant of *one penny* for each waggon passing through a certain manor.

WAR WITH FRANCE.

> "Peace be to France, if France in peace permit,
> The lineal heritance to our own; if not,
> Bleed France, and peace ascend to Heaven!"
>
> *Shakspeare.*

When the fair were accustomed to behold their lovers with beards, the sight of a shaved chin excited sentiments of horror and aversion; as much indeed as, in this effeminate age, would a gallant whose hairy excrescence should

> "Stream like a meteor to the troubled air."

To obey the injunctions of his bishops, Louis the Seventh, of France, cropped his hair, and shaved his beard. Eleanor of Acquitaine, his consort, found him, some little time after their marriage, with this uncommon appearance, very ridiculous, and very contemptible; and told him, that when she married him she thought she had married a man, not a monk. She revenged herself, by becoming something more than a coquette. The king obtained a divorce. She then married the Count of Anjou, who shortly after ascended the English throne.* She gave him for her marriage dower the rich provinces of Poitou and Guienne; and this was the origin of those wars which for three hundred years ravaged France, and which cost the French nation three millions of men. All which probably had never taken place had Louis 7th not been so rash as to crop his hair and shave his beard, by which he disgusted the fair Eleanor.

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* Henry 2d.

THE AMERICAN WAR.

The impost on stamps, or, in other words, the Stamp Act, may be said to have originated this unnatural and impolitic war, and which commenced at Lexington in 1775. The following is a specimen of the feeling which animated the Americans at that day.

When Patrick Henry, who gave the first impulse to the ball of the American revolution, introduced his celebrated resolution on the Stamp Act, in the House of Burgesses of Virginia, he exclaimed, when descanting on the tyranny of the obnoxious act, " Cæsar had his Brutus; Charles the First his Cromwell; and George the Third——" "Treason!" cried the Speaker. "Treason, Treason!!" echoed from every part of the house. It was one of those trying moments which are decisive of character. Henry faultered not for an instant; but rising to a loftier attitude, and fixing on the Speaker an eye flashing with fire, exclaimed, " may profit by their example. If this be treason make the best of it!"

It is said, that George the Third manifested an unbecoming impatience relative to the declaration of war against the Americans; and that when the American Commissioners for the peace were presented to him, he said, " I have been the last man in my dominions to accede to this peace, which separates America from my kingdom. I will be the first man, now that it is made, to resist any attempt to impugn it."

LOTTERIES.

> " In the lottery of life should dame fortune beguile,
> From this maxim divert not your eyes;
> That, however the goddess may simper and smile,
> She has always *two blanks to a prize*."

The first lottery is said to have been drawn A. D. 1569. It consisted of 400,000 lots, at ten shillings each lot; the prizes were plate, and the profits were to go towards repairing the havens of the kingdom. It was drawn at the west door of St. Paul's Cathedral. The drawing began on the 11th January, 1569, and continued incessantly drawing, day and night, till the 6th May following, as Maitland, from Stowe, informs us in his History, vol. i. p. 257. There were then only three lottery offices in London. The proposals for this lottery were published in the years 1567 and 1568. It was at first intended to have been drawn at the house of Mr. Dericke, her Majesty's servant (i. e. jeweller), but was afterwards drawn as above mentioned.

NATIONAL DEBT.

This national burden takes its origin, or data, from the reign of Henry 7th, when it was 1430*l.*[*] At this period, in the reign of George 4th, it is 800,000,000*l.*!

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[*] See Value of Money.

FRANKING LETTERS.

In the 23d volume of the Parliamentary History is the following very curious anecdote concerning this privilege. It occurred in the debate on the Post Office bill, in the year 1660.

"Colonel Titus reported the bill for the settlement of the post office, with the amendments. Sir Walter Earle delivered a proviso, for the letters of all members of parliament to go free during their sitting. Sir Heneage Finch said, 'It was a poor mendicant proviso, and below the honour of the House.' Mr. Prynn spoke also against the proviso. Mr. Bunckley, Mr. Boscawen, Sir George Downing, and Serjeant Charlton, for it; the latter saying, the counsels' letters were free. The question being called for, the Speaker, Sir Harbottle Grimstone, was unwilling to put it, saying he was ashamed of it: nevertheless, the proviso was carried, and made part of the bill, which was ordered to be engrossed. The Lords subsequently disagreed to this proviso, and it was ultimately thrown out. At a subsequent period, however, both Houses did not feel it to be below their honour to secure for themselves this exemption from postage." —*Parliamentary History*.

REPORTING OF PARLIAMENTARY SPEECHES.

Woodfall, the printer of the Morning Chronicle, was the man with whom this custom originated, and that paper was the first in whose columns those reports first appeared. He was to be seen every night in the gallery of the House of Commons, with his cane head in his mouth, never varying his posture, and never taking a note; and yet the following day reporting the speeches without the loss of a single word, though perhaps he would call at the theatre in his way home to see a new farce, or a new performer, for his criticism; and yet his memory disposed of such various gleanings without the least confusion, or any apparent technical help. What an enviable talent!

SECTION VII.

HERALDRY, TITLES AND DIGNITIES, VARIOUS ORDERS AND INSIGNIA, ORIGIN OF VARIOUS ROYAL AND NOBLE FAMILIES, CHRISTIAN NAMES, &c.

HERALDRY.

The late Lord Courtney, who was of one of the oldest families in Great Britain, having married a Miss Clack, who was much inferior in point of birth, a conversation took place (at which the late Bishop of Exeter was present) on the disparity of the connexion. "What is your objection?" said the bishop to a lady, who took the principal in the conversation. "Want of family, my Lord." "Want of family!" echoed the bishop. "Why, I'll prove her of better family than his Lordship's. He may, perhaps, trace his family as far back as the conquest, but the family of the Clacks are as old as Eve !"—So, reader, it may almost be said of Heraldry, the true origin of which is lost in the mazes of antiquity.

In a small work, published in 1721, entitled The British Compendium or Rudiments of Honour, is the following passage :—"Abel, the second son of Adam, bore his father's coat quartered, with that of his mother Eve, she being an heiress, viz. *gules* and *argent* ; and Joseph's coat was *party-per-pale*, *argent* and *gules*."

We are also informed by Gerard Leigh, one of the oldest writers upon heraldry, that Jesus Christ was a gentleman of great lineage and King of the Jews. We are also told, that Michael is at the head of the order of archangels, and that his ensign is a banner hanging on a cross, and he is armed as victory, with a dart in one hand, and a cross on his forehead, or the top of his head ; archangels being distinguished from angels by that sign. Usually, however, he is painted in coat armour, in a glory, with a dart, throwing Lucifer headlong into a flame of fire and brimstone.

"There remained," says a distinguished herald, "still in heaven, after the fall of Lucifer, the bright star, and his company, more angels than there ever was, is, and shall be men born in the earth, which God ranked into nine orders, or chorus, called the nine quoirs of holy angels."*

To sum up, it may be said, that heraldry came first into general use about the year 1100. As regards crests, the assumption of them took its data from Edward the Black Prince, assuming the device of the blind king of Bohemia, who was slain at the battle of Crecy. Prior to that period, they were only allowable by grant. Another writer says, "Harry, surnamed the Fowler, Emperor of the West, who regulated the tournaments in Germany, was the first who introduced those marks of honour, Armouries, or Coats of Arms. Before that time we find nothing upon ancient tombs but crosses, with Gothic inscriptions, and decorations of persons entombed. The time of Clement 4th, who died A. D. 1268, is the first whereon we find any arms ; nor do they appear struck upon any coins before the year 1336. Camden refers the origin of hereditary arms in England to the time of the first Norman kings. Chronology says, coats of arms and heraldry were introduced in 1100, and that the arms of England and France were first quartered by Edward 3d, 1358."

HERALDS.

In the days of chivalry, the principal employment of the herald was to carry messages of defiance, or proposals of peace, from one sovereign prince or chieftain to another ; and in such high esteem was the office held, that the senior heralds were styled kings, and the sovereign himself vested them with the dignity by pouring a gold cup of wine on their heads, and proclaiming their style and title. In modern times, the principal business of the herald is to proclaim peace and war, to superintend all royal and state ceremonies, particularly coronations, and the installations of the knights of different orders ; to arrange public funerals, to record and emblazon the arms of the nobility and gentry, and check all spurious assumptions in this respect.—*The Cabinet Lawyer.*

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* Holme.

HERALDS' COLLEGE.

The Heralds of England were first incorporated by Richard 3d, who gave them a magnificent mansion for their college. The Earl Marshal of England is superior for their college, and has the right of appointing the members of which it consists: namely, three Kings at Arms, eight Heralds at Arms, and four Pursuivants at Arms.

The Kings are, Garter, Clarencieux, and Norroy. Garter was instituted by Henry 5th, for the service of the order of the Garter, and is acknowledged as principal King at Arms. Clarencieux, and Norroy, are called provincial kings, the former having jurisdiction over that part of England south of the Trent, and the latter over the country north of that river. The distinguishing colour of Garter is blue; of the two provincial kings, purple.

The eight heralds are styled, of York, Lancaster, Cheshire, Windsor, Richmond, Somerset, Hanover, and Gloucester, who rank according to seniority of appointment.

The four Pursuivants are blue-mantle, rouge-croix, rouge-dragon, and port-culles.

A building has been lately erected for the Heralds' College, near Charing Cross, and on the first Thursday of every month a chapter is held, in which heraldic matters are discussed.—*Ibid.*

PEERDOM.

Peerdom is thus defined by Bailey:—The dignity of a peer annexed to a great fee. Of late years, we believe, it has been customary to take a great fee from the Peer.

ST. GEORGE AS PATRON SAINT OF ENGLAND.

"St. George he was for England, St. Dennis was for France.
Sing, *Honi soit qui mal y' pense.*

St. George was chosen the tutelar Saint of England by our ancestors, under the first Norman kings; and the Council of Oxford, in 1822, commanded his feast to be kept a holiday of the lesser rank. Under his name and ensign our Edward the Third instituted the Order of the Garter. Butler informs us, that St. George was born in Cappadocia; that he went with his mother into Palestine, of which country she was a native, where she had a considerable estate, which fell to her son George, who was a soldier, and became a tribune or colonel in the army, wherein he was further promoted by the Emperor Dioclesian, to whom he resigned his commissions and posts, when that empire waged war against the Christian religion, and who threw him into prison for remonstrating against bloody edicts, and caused him to be beheaded. Butler also says, St. George became the patron of the military because he had been military himself, and that his apparition encouraged the Christian army before Antioch, which proved fortunate under Godfrey of Bouillon. There are many idle tales about the dragon, but this was no more than an emblematical figure, purporting, that by his faith and Christian fortitude, he conquered the devil, called the dragon in Apocalypse.

ST. DENNIS, PATRON SAINT OF FRANCE.

"St. Denys had his head cut off, he did not care for that,
He took it up and carried it two miles without his hat."

All that we learn of St. Dennis, or St. Denys, is, that he was with other martyrs beheaded in the year 252, near to Paris, at a place which has since been called Mons Martyrum (Montmartre), the mountain of martyrs in honour of them. Ribadeneira says, the body of St. Dennis rose upon its feet, and took its own head up in its hands, as if he had triumphed, and carried in it the crown and token of its victories. The angels of Heaven, he continues, went on accompanying the Saint, singing hymns choirwise, with a celestial harmony and concert, and ended with these words, "*gloria tibi, Domine alleluia*;" and the Saint went with his head in his hands about two miles, till he met with a good woman called Catula, who came out of her house; and the body of St. Dennis going to her, it put the head in her hands.

He was Bishop of Paris; and after his martyrdom, wonderful miracles were worked at his tomb. The abbey of St. Dennis is named in honour of him.

TITLES AND DIGNITIES.

Opinions have changed upon all things, and greatly upon Titles and Dignities. Who has not seen a Consul appointed to reside in a fishing town? Who has not given a shilling to a Marquis, a sixpence to a Knight? A Roman senator was beneath the level of an English gentleman; yet not only a Roman senator, but a Roman citizen, held himself superior to foreign Kings. Surely it might well be permitted our Richard to assume a rank far above any potentate of his age. If Almanacks, and German Court Calenders, are to decide on dignities, the Emperors of Morocco, of Austria, and recently of Mexico, should precede the Kings of England and France; but learned men have thought otherwise. Rank, which pretends to fix the value of every one, is the most arbitrary of all things. A Roman knight, hardly the equal of our secondary gentleman, would have disdained to be considered as no better or more respectable than a foreign king. In our days, even an adventurer to whom a petty prince, or his valet, has given a pennyworth of ribbon, looks proudly and disdainfully on any one of us who has nothing more in his button-hole than his button.

THE KING.

The title of King, given to the Sovereign of these realms, is expressive of his being the chief or head of the state. The Hebrew word *Rosch* is considered as the root of all the present titles, denoting Kingly or Sovereign power; namely, the Punic *Resch*, the Scythian *Reix*, the Latin *Rex*, the Spanish *Rey*, and the French *Roi*. The present English appellative, King, is, however, generally derived from the English *Gyning*—cunning or wise; and it is past dispute, that all the German nations styled their ancient monarchs according to their different dialects, Konig, Kuning, Koning, King.

Egbert, grandfather of Alfred the Great, was the first king of England.

PRINCE OF WALES.

This title was first given by Edward the First to his son Edward, afterwards Edward 2d, to reconcile the Welch to his conquest of that country. The Prince was born at Caernarvon, from which circumstance he also took the name of Edward of Caernarvon.

DUKE.

About a year before Edward the Third assumed the title of King of France, in order to inflame the military ardour, and to gratify the ambition of his Earls and Barons, he introduced a new order of nobility, by creating his eldest son Edward, Duke of Cornwall.—This was done with great solemnity, in full parliament, at Westminster, upon the 17th of March, 1337, by girding a sword upon the young Prince, and giving him a patent, containing a grant of the name, title, and dignity of a Duke, and of several large estates, in order to enable him to support his dignity. The title is derived from the French *Duc*.

Another writer says—

The first hereditary Duke created in England was the Black Prince, by his father Edward 3d, in A. D. 1337. The Duchy of Cornwall, then bestowed upon him, thenceforward became attached to the king's eldest son, who is considered to be *dux natus*. The Duchy of Lancaster was soon after conferred on his third son, John of Gaunt, and thence arose the especial privileges which these two duchies still in part retain. In the following reign, 21 Richard 2d, Margaret, Duchess of Norfolk, was so created for life. In the reign of Elizabeth, in 1572, the ducal order was extinct, nor was it revived till the creation of Villiers, Duke of Buckingham, by James 1st.

MARQUIS.

This title is derived from the French Marquis, and was first conferred in England in 1385, by Richard 2d. It was not, however, till very recent reigns that the title became more general.

EARL.

This is the oldest English, or rather Danish title, that we have, and implies the Governor of a District. As an instance of its antiquity, take Earl Godwin, the father of King Harold, from whom the Goodwin Sands derive their name. It was first used by Alfred in 920, as a substitute for king. The first created was in 1066.—The first Earl Marshal 1383.

BARON.

This title is Norman, and coeval with William the Conqueror.

VISCOUNT.

Although this title takes precedence of Baron, it is not of so long standing in England. It is derived from the French Viscounte, and was first conferred in this country in 1438.

BARONET.

This title is derived from Baron, and was first instituted in England by James the First, in 1611.

NOVA SCOTIA BARONETS.

Nova Scotia Baronets were first created in commemoration of the taking of Nova Scotia.

ADMIRAL.

According to Ducange, the Sicilians were the first, and the Genoese the next, who gave the name of Admiral to the Commanders of their fleets, deriving it from the Arabic, *amir* or *emir*, a designation applicable to any commanding officer.

ESQUIRE.

The title of Esquire is coeval with the Conqueror, but in its present application it takes its data from Henry the Fifth; some go so far back as Edward the Third, but this is a mistake, as in that reign an Esquire was only, as it originally implied, an attendant on a knight. Eustace and Mercœur were the Esquires or attendants of Edward the Black Prince. The word is derived from the Norman *Equiere*, from whence is also derived Equery. Henry the Fifth, after his victory at Agincourt, reads from a paper, presented by a herald, the names of the principal characters who were slain:—

> Edward the Duke of York, the Earl of Suffolk,
> Sir Richard Ketly, Davy Gam, *Esquire:*
> None else of name; and, of all other men,
> But five and twenty.

The late Lord Barrington was once asked by a German Prince, "Pray, my Lord, of what rank is an Esquire in England?" when his Lordship replied, "Why, Sir, I cannot exactly tell you, as you have no equivalent for it in Germany; but an English Esquire is considerably above a German Baron, and something below a German Prince."

Nothing can be more absurd than the commonly received notion, that a certain property constitutes a man an Esquire; in the country, however, every village has its 'Squire, and to dub him less would be an affront not easily forgiven. The fact is, none are Esquires *de facto* but the following, viz.—all in his Majesty's Commission of the Peace; all Members of, and appertaining to his Majesty's Government; all officers in the army down to a Captain, and all officers in the navy down to a Lieutenant. These are the only Esquires *de facto*, however the title or distinction may be assumed, or courteously bestowed. It will even be observed, that a Lieutenant in the Army is not an Esquire, but that a Lieutenant in the Navy is: this statement may be relied on.

The following question relative to the Precedency of Esquires by office, is taken literally from the Harleian M S S. 1433, and is written on the first leaf of the Visitation of Surry. The signatures appear to be original autographs.

QUESTION.

Whether an Esquire by office, shall take place of another Esquire by office, who was made Esquire by virtue of the said office six or seven years after, although the latter may be the more ancient gentleman?

ANSWER.

The office being of equal rank and quality, he that is first an Esquire by office, shall take the place of him that is made Esquire afterwards by virtue of the said office, although the latter may be the more ancient gentleman.

(Signed) JOHN BOROUGH, Garter Principal King of Arms.
WILLIAM LE LEVE, Clarencieux.
HENRY ST. GEORGE, Norroy.

CHANCELLOR.

The title of Chancellor originated with the Romans. (See article under the head of Chancery.) It was adopted by the church, and became a half ecclesiastic and half lay office. The Chancellor was intrusted with all public instruments which were authenticated; and when seals came into use, the custody of them was committed to that officer. The mere delivery of the King's Great Seal, or the taking it away, is all the ceremony that is used in creating or unmaking a Chancellor, the officer of the greatest weight and power subsisting in the kingdom. The first Chancellor in England was appointed in the reign of William the Conqueror, and with only one exception, it was enjoyed by ecclesiastics until the time of Elizabeth, when such officers were called Keepers of the Great Seal. From the time of Sir Thomas Moore's appointment, which took place in the reign of Henry 8th, there is only one instance of a clergyman having been elevated to the office, namely, Dr. Williams, Dean of Westminster, in the time of James 1st. The Chancellor is a Privy Counsellor by office, and Speaker of the House of Lords by prescription, He takes precedence of every temporal lord, except the royal family, and of all others, except the Archbishop of Canterbury.

EMPEROR.

Emperor, from *Imperateur* or *Imperator*, a General or Commander of Legions; this is the actual meaning, although, assumed as one, implying more consequence. This title, which is not generally known, was conferred on Peter the Great by the English.

In 1731, Mr. Whitworth, afterwards Lord Whitworth, Envoy from Queen Anne to the Russian Court, received the title of Ambassador Extraordinary, and on the 5th of January he had a public audience, at which, by order of the Queen, his mistress, he employed the title of Emperor in speaking to his Majesty, and in the letter which the Ambassador delivered from the Queen, the same title was found, instead of the ancient one of the Czar.

The learned have been divided on the exact meaning of the word *Imperator*, from which we have derived Emperor; some asserting it merely implied Conqueror, and cite that Cicero was saluted Imperator, on his return from his preconsulate. Others affirm it to be only a title of sovereignty. Both are right in their affirmation, and wrong in their negation. Imperator hath both these meanings, as is evident from the inscription on a medal struck during the reign of Augustus—IMP. CÆSAR. DIVI. X. AUGUSTUS IMP. XX. Its precise meaning may always be ascertained by its position in the phrase. When it means sovereignty, it precedes all names and titles, or, in other words, begins the phrase; when, on the contrary, it designates victories obtained, it is placed after the name, and generally after every other title, as in the instance above cited.

BOURBONS AS KINGS OF SPAIN.

The first Bourbon who ascended the throne of Spain was Philip 4th. grandson of Louis 14th, in the year 1713. The glorious wars of Queen Anne, as they are called. were in opposition to that succession, and although the Duke of Marlborough did not lose a single battle, yet the French carried their point; the party whose interest the English espoused, viz. the Emperor's son, having died suddenly, which terminated the war. The celebrated peace of Utrecht, in the year 1713, followed the twelve years war, when the Bourbon succession to the Spanish monarchy was agreed to by this country.

POPES, ALIAS BISHOPS OF ROME.

If we refer back to the ancient Christian Church, to ascertain who was the first Bishop of Rome, we shall find great variance on that point. The term pope, is derived from the Italian *papa,* father.

Tertullian makes Clement, whom he supposes to have been ordained by St. Peter, as his immediate successor; and this opinion generally obtained belief during the fourth century. Some difference of opinion on that point subsequently prevailed; St. Jerome giving Linus the first place after the Apostles—Annacletus the second—and Clement the third. To reconcile this contradiction, various writers have, from time to time, started forth, some of whom would have two Bishops of Rome exercising supreme authority at the same time—others again, and of no mean authority, combat that position. But without entering on so wide a field of controversy, it will be sufficient to state, that the first letter to the Corinthians has been generally ascribed to Clement; the spirit and style of the letter is at complete variance with the modern bulls, briefs, mandates, &c. of the Church of Rome of the present day; there are no anathemas or excommunications thundered forth in that letter. The infallibility of Popes was an after consideration, and took its rise from the extreme gullibility of the people.

KING OF THE ROMANS.

It will be remembered the son of Napoleon was styled King of Rome, and which title originated from that of King of the Romans. The Emperors of Germany, to bring in their sons as their successors, politically got them elected King of the Romans, which was a part of the sovereignty. To get his son elected King of the Romans, the Emperor, Charles 4th, gave each Elector 100,000 ducats, and was forced to mortgage several cities to raise the money, 1376; the descendants of the mortgages continue still in possession of them.—There were then only seven Electors, they being reduced to that number in 999.

HORATII AND CURATII.

The Romans and Albans, contesting for superiority, agreed to choose three champions on each side to decide it. The three Horatii, Roman knights, and the three Curatii, Albans, being elected by their respective countries engaged, in which the Horatii were victors, and which united Alba to Rome, 667 B. C.

AMBASSADOR.

The term Ambassador is one of the numerous corruptions in our language, the proper term being Embassador from Embassy: the latter merely signifying, a message or errand; the former, the messenger. The term, however, has for a great length of time derived a deal of consequence, arising from court-trick and politics.

THE TITLE CARDINAL.

The Cardinals were originally nothing more than deacons, to whom was intrusted the care of distributing the alms to the poor of the several quarters of Rome; and as they held assemblies of the poor in certain churches of their several districts, they took the title of these churches. They began to be called Cardinals in the year 300, during the Pontificate of St. Sylvester, by which appellation was meant, the Chief Priests of a parish, and next in dignity to a Bishop. This office grew more considerable afterwards, and by small degrees arrived at its present height; in which it is the reward of such as have served his Holiness well—even Princes thinking it no diminution of their honour to become members of the college of Cardinals.

The Cardinals compose the Pope's council, and till the time of Urban 8th were styled Most Illustrious; but by a decree of that Pope in 1630, they had the title of Eminence conferred upon them. The privileges of the Cardinals are very great—they have an absolute power in the church during the vacancy in the Holy See—they have a right to elect a new Pope, and are the only persons on whom the choice can fall; most of the grand offices in the court of Rome are filled by Cardinals. The dress of a Cardinal is a red soutanne, a rocket, a short purple mantle, and the red hat.

When they are sent to the Courts of Princes, it is in quality of legates *a latere;* and when they are appointed Governors of towns, their government is called by the name of Legation.

The Cardinals are divided into six classes or orders; consisting of six bishops, fifty priests, and fourteen deacons, making in all seventy, which constitute the sacred college.

Few men experienced a greater revolution of fortune than the celebrated Pope Sextus 5th. He was, according to a learned historian, originally a swine-herd, and upon his arrival in Rome was so completely destitute of the means of existence as to be obliged to support himself by soliciting alms. Having one day been rather more fortunate than ordinary, he was observed by a tradesman in a thoughtful posture, apparently deliberating upon a matter of importance; the man, from an impulse of kindness and curiosity, enquired into the subject that occupied his thoughts. Sextus frankly, but facetiously, told him that he was debating with himself whether he should employ the few pieces of silver, of which he was in possession, in the purchase of covering for his ten toes, or of satisfying his appetite, which was craving with hunger. The generous tradesman decided the perplexity, by inviting Sextus home to dine; who, when he arrived at the height of papal dignity, was not forgetful of his kindness. He obtained that dignity by the most deep laid manœuvre of artifice and deception, which he practised successively for fifteen years. He counterfeited extreme debility and infirm old age with such inimitable dexterity, that it was impossible for the most sagacious to detect the imposture; and during the conclave, which was assembled to create a Pope, he constantly leaned upon his crutch, and frequently interrupted the sage deliberations of the conclave by a hollow cough and affected infirmity. This politic design completely answered the inventor's wishes; for the Cardinals thought by electing Sextus (whom they unanimously believed could not long survive), each had a chance of becoming his successor, and he was chosen without one dissenting voice. Immediately after the election was concluded, the new Pope performed a miracle: his legs became vigorous; his body, which before had been bent and curbed, suddenly acquired agility and erection; his cough was dissipated, and his whole person underwent a most complete and astonishing metamorphosis!

DIEU ET MON DROIT.

Charles the Fair, King of France, died without male issue, leaving his Queen big with child, which upon her delivery proved to be a daughter; whereupon Philip of Valois, cousin german of the late king, assumed the crown. Edward 3d, however, who was nephew, and consequently a nearer relation to the late king, put in his claim to the crown of France, pretending that the Salic law, in excluding females from the succession to that crown, made him of right the heir. Upon this he took upon himself the title of king of France, and quartered with his own arms the *fleurs de luce* of France. He at the same time assumed the motto *Dieu et mon droit*, or God and my right, 1340.

DEFENSOR FIDII.

Defensor Fidii, or Defender of the Faith, was given to Henry the Eighth by Pope Clement the Seventh, for the ability and zeal that he manifested in his writings in support of the Roman Catholic church. Yet strange, he was afterwards, when the Papal See had given him offence, one of its principal and most active enemies.—Our kings, rather inconsistently, retain the title to this day.

MOST CHRISTIAN KING.

The origin of this title of the kings of France, as well as the "eldest son of the church," takes its data from Clovis, who was the first king of the Franks that professed Christianity.

CAEZAR OR CZAR.

The title Caezar, in Roman antiquity, was borne by all the Emperors from Julius Cæsar to the destruction of the empire. It was also used as a title of distinction for the intended or presumptive heir of the empire, as King of the Romans is now used for that of the German empire.

The title took its rise from the surname of the first Emperor, C. Julius Cæsar, which, by a decree of the Senate, all the succeeding Emperors were to bear. Under his successor the appellation of Augustus being appropriated to the Emperors, in compliment to that prince, the title Caesar was given to the second person in the empire, though still it continued to be given to the first; and hence the difference betwixt Cæsar used simply, and Caesar with the addition of Imperator Augustus. The dignity of Caesar remained second in the empire, till Alexius Commenus, having elected Nicephorus Melissenus Caesar by contract, and it being necessary to confer some higher dignity on his own brother Isaacius, he created him Sebastocrator, with the precedency over Melissenus; ordering, that in all acclamations, &c. Isaacius Sebastocrator should be named the second, and Melissenus Caesar the third.

Czar in the Russian language means Caesar, and it is a title assumed by the great Dukes, or as they are now styled Emperors of Russia. Beckman makes no doubt but they took this title by corruption from Caesar—Emperor; and accordingly they bear an eagle as the symbol of their empire, and the word Caesar in their arms; yet they make a distinction between Czar and Caesar, the first being taken for the King's name, and the other for the Emperors.—The first that bore this title was Basil, the son of Basilides, under whom the Russian power began to appear about 1470.

DAUPHIN OF FRANCE.

In the times of the feudal system, the kingdom of France was divided into many petty sovereignties, as the empire of Germany is at present. Humbert, or Hubert II., the count of Dauphiny, married in 1332, Mary de Baux, who was allied to the house of France, and by her he had an only son. One day, it is said, being playing with this child, at Lyons, he let him accidently fall into the Rhone, in which he was drowned. From that fatal period, he was a prey to all the horrors of grief; and feeling, moreover, a deep resentment for the affronts he had received from the house of Savoy, he resolved to give his dominions to that of France. This Cession, made in 1343, to Philip of Valois, was confirmed in 1349, on condition that the eldest sons of the kings of France, should bear the title of Dauphin. Philip, in gratitude for a cession which thus united Dauphiny to the crown, gave the donor, 40,000 crown pieces of gold, and a pension of 10,000 livres. Humbert, next entered among the Dominicans, and on Christmas Day, 1351, received the sacred orders from the hands of pope Clement VI., who created him patriarch of Alexandria, and gave him the administration of the archbishoprick of Rheims. Humbert passed the remainder of his days in tranquillity, and in the exercises of piety, and died at the age of 43, at Clermont, in the province of Auvergne.

DUKE OF CLARENCE.

The origin of this title is possibly but little known. *Clarentia*, or *Clarence*, once a country village in Suffolk, has long been celebrated for the great men who have borne the titles of earls, or dukes of it, and possessed formerly a castle of great strength and considerable extent. There was an *interregnum* in the title from George, Edward the Fourth's brother, and who was drowned in the butt of Malmsey, until its revival in the present possessor. The surname of *Clarencieux*, adopted by the second king at arms, arises also from its having formerly appertained to the dukes of Clarence.

ROYAL TITLES.

The following is the succession in which the royal titles swelled in England: Henry IV. had the title of Grace conferred on him; Henry VI. that of Excellent Grace; Edward IV. that of High and Mighty Prince; Henry VII. Highness; Henry VIII. Majesty; (and was the first and last that was styled Dread Sovereign); and James I. that of Sacred, or, Most Excellent Majesty. That of Majesty was first given to Louis XI. of France; before, it was the title only of Emperors. The kings of Arragon, Castile, and Portugal, had the title only of Highness; those of England, Your Grace; those of France, Your Despotism.

BLACK PRINCE.

From this time, (Crecy) says a writer,* the French began to call the young Prince of Wales, *Le Noir*, or *the Black;* and in a record, 2 Richard II. n. 12, he is called the Black Prince. Yet this title does not appear to have originated, as generally supposed, from his wearing black armour, nor indeed, is there any thing to show he ever wore such at all.† When, however, he attended at tournaments in

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* Quarterly Review.

† In the painting of him, discovered on the wall of St. Stephen's Chapel, his armour is gilt; and yet Eustace and Mercoeur are there represented in black armour. Thus in the initial letter to this reign, which is taken from the original one of the grant of the Duchy of Ac-

France or England, he appeared in a surcoat, with a shield, and his horse in a caparison, all black, with white feathers on them, so that it must have been from the covering of his armour, that he was so called. Yet in the field of battle, and on all other occasions, his surcoat, or guipon, was emblazoned with the arms of England labelled. The terrible effort of his prowess seems to have given another meaning to his epithet; for Froissart, having described the battle of Poictiers, in 1356, adds, "thus, did Edward the Black Prince, now doubly dyed black by the terror of his arms."

ICH DIEN.

A writer in the Quarterly Review, says, the story of the Black Prince adopting the plume of feathers from the helmet of the king of Bohemia, who fell at Crecy, is evidently erroneous.

The plume was a device which young Edward assumed from that monarch's *banner*, not his helmet.

SEMPER EADEM.

Semper Eadem, i. e. always the same, was first used as the motto of the arms of England, Dec. 13th, 1702.

ARGYLE MOTTO.

Vix ea nostra voco, or, "I cannot call these my own," is the motto of the dukes of Argyle; and is said to have originated thus: one of those chiefs, whose lady was a great favourite at court, was complimented on his fine family of children, "*vix ea nostra voco*," exclaimed Argyll.

BISHOP OF OSNABURGH.

This bishopric, which was held by the late duke of York, is an alternative between the Roman Catholics and Protestants, and was made so at the treaty of Westphalia, in 1648. On that occasion, the house of Brunswick, made some great sacrifices for the sake of a general peace, in consideration of which, the See of Osnaburgh was given, to be held alternately by the Brunswick family, and others of the German empire. But although this bishopric is alternately hereditary in our royal family, it is not so with regard to its Roman Catholic bishops; for they are chosen out of different families by a chapter of 25 canons. When they have a popish bishop, he is a suffragan to the archbishop of Cologne; but the Protestant bishop, who is a temporal prince indeed, has little to demonstrate him an ecclesiastic, but the title. The bishopric is 45 miles long, and 25 broad, and is in one of the fruitfullest parts of Westphalia.

DUKE OF CORNWALL.

In a parliament held in 1337, king Edward 3d, created prince Edward, his eldest son, duke of Cornwall, being the first in England that bore the title of duke. He was vested with the dukedom by a wreath on his head, a ring on his finger, and a silver verge in his hand; since which time, the eldest son of the king of England, is born duke of Cornwall; the title of prince of Wales, being given some days after.

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quitaine by Edward 3d to the Black Prince, the King appears on a throne of marble, ornamented with a frame of gilt; but both his armour, and that of his son, are steel, with gilt knee and elbow caps.—grant is in the Cottonian Library, marked Nero DVII.

BATH AND WELLS.

His late majesty had somewhat of a twang of the northern dialect, which he imbibed from his preceptor, lord Bute; and so had the late bishop of Bath and Wells, and which was the origin of those sees being united. It is said, that both of them being vacant at the same time, his majesty graciously offered to Dr B——s the choice of the two. On the occasion, his lordship replied, that he was extremely obliged to his majesty, and should prefer Bath. From his lordship's peculiar expression of the word, and the emphasis he laid upon it, the king understood him to say, *baith*, i e. (in the northern dialect) *both!* Upon which, his majesty, understanding him to mean both, and taking into consideration the learned prelate's talents and virtues, and the poverty of the sees separately, immediately issued his *conge de liere*, for the inauguration of the worthy prelate into the united sees of Bath and Wells, very much to his lordship's astonishment as well as satisfaction.

ALDERMAN.

Formerly one of the three degrees of nobility among the Saxons. Athelm was the first, Thane the lowest, and Alderman the same as earl among the Danes, and answering to our earl or count at present. It was also used in the time of king Edgar, for a judge or justice; in which sense Alwin is called *aldermannus totius Angliæ*. But now aldermen are associates to the chief civil magistrates of a city, or town corporate. The number of these magistrates is not limited, but more or less according to the magnitude of the place. Those of London were first appointed in 1242, and are twenty-six in number, each having one of the wards of the city committed to his care. Their office is for life; so that when one of them dies, or resigns, a wardmote is called, who return two persons, one of whom the lord mayor and aldermen choose to supply the vacancy.* By the charter of the city of London, all the aldermen who have been lord mayors, together with the three eldest ones not arrived at that dignity, are justices of the peace.

SHERIFF.

The title sheriff is a corruption from *Shire Reeve*, as *Borougheeve* is from *Borough Reeve*. He is a kind of superior constable, through whom all writs are issued.

LORD MAYOR.

Mayor for formerly *major*, i. e. the chief magistrate in a town; because a *minor* is never elected to the civic chair.

The *Lord* Mayor of London, as the chief magistrate is called, is, properly speaking, only *Mayor* of London, and *Lord* of Finsbury. This latter title was conferred, on the gift of the manor of Finsbury, by Richard 2d, in consequence of Sir William Walworth, (then mayor of London) killing Wat Tyler in Smithfield.

SECRETARY OF STATE.

This office originated in the reign of Henry 8th, when Thomas Cromwell, secretary to cardinal Wolsey, and who was afterwards created lord Cromwell, was made by him secretary of state.

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* This is not the case now, each ward returning its own Alderman.

TELLER OF THE EXCHEQUER.

The mode of keeping accounts, by tallies, or cleft pieces of wood, in which the notches are cut upon one piece conformable to the other, one kept by the creditor, and the other by the debtor, is still practiced in many places of Britain. A tally continues to be given by the Exchequer, to those who pay money there upon loans; hence the origin of the Teller of the Exchequer, one who tells, or numbers up the notches, and also of the phrase, to tally, to fit, to suit, or to answer exactly.

POET LAUREAT.

This appendage to the court, was formerly called the King's Versifier, and may be traced as far back as 1251, at which period his stipend was 100 shillings per annum. In the History of English Poetry, Mr. Warton observes, that in the reign of Edward the Fourth, the first mention is made of the more dignified appellation of Laureat, which was originally bestowed on John Kay. This ingenious writer is of opinion, the title arose from the degrees taken in the University of Oxford, on which occasion a wreath of laurel was presented to the new graduate, who was styled *Poeta Laureatus*.

KING'S COCK-CROWER!

This officer, which was formerly about the court, was as useful as the master of the hawks. The cock crower's business was to go the rounds as a watchman does, and to crow like a cock; but on the accession of George the Third, the cock ceased to crow, his majesty thinking the custom more honoured in the breach, than the observance.

WARDEN OF THE CINQUE PORTS.

The word *cinque*, is French for five, and is one of those words which was not eradicated when the English language was substituted for the French in legislative proceedings.* The Cinque Ports are as follows: Dover, Deal, Rye, Winchelsea, and Hythe,† a moiety of the dues of which ports, is a sinecure, held by the first lord of the treasury, who has also the title of Lord Warden of the Cinque Ports.

BELLMAN.

This officer was first appointed in London, 1556. They were to ring their bells at night, and cry "take care of your fire and candle, be charitable to the poor, and pray for the dead!"

JULIAN THE APOSTATE.

The emperor Julian was denominated the Apostate, from having professed Christianity before he ascended the throne, and afterwards relapsing to Paganism. He died in the 32d year of his age, in a battle with the Persians.

KNIGHT'S TEMPLARS.

The Knight's Templars, were an order of knights, instituted by Baldwin, king of Jerusalem, about the year 1100, for the defence of that city and the temple, as well as of the pilgrims that travelled thither; and were afterwards dispersed through all the kingdoms of Christendom. They were enriched by vast donations of the superstitious world, having no less than sixteen thousand lordships, besides other lands, conferred upon them; and neglecting to observe the first institution of their order, and being charged with the most detested crimes, particularly sodomy, and denying our Saviour; all the princes of Europe, with the concurrence of the pope, agreed to imprison their persons, and seize all their lands and effects at once, and abolish their order. Their revenues being afterwards transferred to the Knight's Hospitallers; but whether their immense riches, and their insolent behaviour, were not the grand motives for suppressing this order, is much doubted; for none of the crimes they were charged with, were proved against the English Templars; and the confessions of those in France, were extorted by torture. The English Templars were only sent into other monasteries. Their principal residence in England, was the Temple, in Fleet Street, London; where, in the church there, lie the remains, marked out by their effigies, numbers of these once domineering crusading heroes. They were abolished by pope Clement the First.

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* See English Language in Courts of Law, &c.

† There are also four branch ports.

KNIGHT'S HOSPITALLERS.

These knights to whom were assigned the estates of the Knight's Templars, derive their appellation from dedicating their services to the sick and wounded Christian soldiers in the holy wars; hence they were called Hospitallers, or Knights of St. John of Jerusalem. Like the templars, their principal estates and residence, were in England.

Jerusalem Square, with St. John of Jerusalem's Gate, derive their cognomens from these Knight's Hospitallers, who had their head quarters in this part of Clerkenwell. They had also a church here, which Stowe notices in his Survey of London. They were suppressed by Henry 8th, 1540.

ORDER OF THE BATH.

The antiquity of this order is very great; as it was derived from the ancient Franks by the Saxons, who with other customs introduced it into England. When the Franks conferred knighthood, they observed among other solemn rites, that of bathing before they performed their vigils; which rites continued to be practised in England; and from thence were termed Knights of the Bath. The first of this order, under the express appellation, was instituted by Henry 4th, on the 13th of October, 1399.—*Maitland's London.*

ORDER OF THE THISTLE.

This order was founded in 1540, by James 5th, of Scotland, who being honoured with the Order of the Garter, from his uncle, king Henry 8th, of England, with the Golden Fleece, from the emperor, and the Order of St. Michael from the king of France, resolved to be in the royal mode, and so made this order for himself and twelve knights, in imitation of Christ and his twelve apostles. Then celebrating all the festivals of these orders, he set up their arms and badges over the gate of his palace at Lithgow, joining St. Andrew with them.—*Ibid.*

ORDER OF ST. ANDREW.

Some Scotch writers, very fond of antiquity, not satisfied with the novelty of this institution, affect to call it the most ancient, as to its derivation. But for this they have no better warrant, than the dream of king Hungus, the Pict, to whom St. Andrew, making a midnight visit, promised him a sure victory over his foes, the Northumbrians; and the next day, St. Andrew's cross appearing in the air, he made his words good, and the Northumbrians were defeated. On this story, as they say, king Achaius, about the year 800, framed the Order of St. Andrew, 700 years before James 5th revived it. He also appointed the knights to wear the image of St. Andrew, upon a blue ribband, which continued till queen Ann changed it to green.

ORDER OF THE GARTER,

Instituted by Edward the Third in the year 1350. Some say on acccount of good success in a skirmish, wherein the king's garter was used for a token; others say that the king, after his great success, dancing one night with his queen, and other ladies, took up a garter which one of them dropped, whereat, some of the lords smiling, the king called out *Honi soit qui mal y pense*—Evil to him that evil thinks; and said, that ere long he would make that garter of high reputation; and shortly after he instituted the order, in memorial of this event, and gave these words as the motto of the order. This origin, though frivolous, says Hume, is not unsuitable to the manners of the times; and it is indeed difficult by any other means to account either for the seemingly unmeaning terms of the motto, or for the peculiar badge of the garter, which seems to have no reference to any purpose either of military use or ornament. The probability is, that in order to promote the spirit of emulation and obedience, the king instituted the order of the garter, in imitation of some orders of a like nature, religious as well as military, which had been established in different parts of Europe. The number received into this order consisted of twenty-five persons, besides the sovereign; and as it has never been enlarged, this badge of distinction continues as honourable as at its first institution.

COLLAR OF S S.

This collar, which is worn on certain occasions by the Judges of the present day, is derived from Saints Simplicius and Faustinus, two Roman senators, who suffered martyrdom under Dioclesian. The religious society or confraternity of St. Simplicius wore silver collars of double S S; between which the collar contained twelve small pieces of silver, on which were engraven the twelve articles of the creed, together with a simple trefoil. The image of St. Simplicius hung at the collar, and from it seven plates, representing the seven gifts of the Holy Ghost. This chain, or collar, was worn because these two brethren were martyred by a stone with a chain about their necks, and thus thrown into the Tiber. Sir John Fern says, that collars in the 15th century were worn as ensigns of rank, of which the fashions ascertained the degrees. They were usually formed of S S, having in the front centre a rose, or other device, and were made of gold or silver, according to the bearer. He says, that knights only wore collars of S S; but this is a mistake. At the marriage of Prince Arthur, son of Henry 7th, in 1507, Sir Nicholas Vaux wore a collar of Esses, which weighed, as the goldsmiths that made it reported, 800 pound of nobles.* The collar worn by the Judges is still a collar of S S divested of certain appendages.—*Fosbrokes Dict. of Antiq.*

ORIGIN AND HISTORY OF CROWNS.

In Scripture there is frequent mention of crowns, and the use of them seems to have been very common among the Hebrews. The high priest wore a crown, which was a fillet of gold placed upon the forehead, and tied with a ribband of hyacinth colour, or azure blue. It seems also as if private priests, and even common Israelites, wore a sort of crown, since God commands Ezekiel "not to take off his crown, nor assume the marks of one in mourning." This crown was no more than a ribbon or fillet, with which the Jews and several people in the East girt their heads; and indeed the first crowns were no more than a bandalet drawn round the head, and tied behind, and we still see it represented round the heads of Jupiter, the Ptolemies, and kings of Syria. The more luxuriant crowns originated with the Roman Emperors, who had four kinds, still seen on medals, viz. a crown of laurel, a radial or radiating crown, a crown adorned with pearls and precious stones, and the fourth a kind of bonnet or cap something like the mortier.

In modern heraldry we have the following order and description of the various crowns now in use:—

The Imperial crown is a bonnet or tiara, with a semicircle of gold supporting a globe with a cross top.

The British crown is adorned with four crosses, between which are four fleur de lis, which is the crest of France; it is covered with four diadems, which meet at a little globe supporting a cross.

The French crown is a circle of eight fleur de lis, encompassed with six diadems, bearing at top double fleur de lis as the crest.

The Spanish crown is adorned with large indent leaves, and covered with diadems terminating in a globe, surrounded with a cross.

The crowns of almost all other kings are adorned with large leaves, bordered with four, six, or eight diadems, with a globe and cross at top.

The Prince of Wales's crown consists alternately of crosses and fleur de lis, with one arch, in the middle of which is a ball and cross, as in the royal diadem.

That of all the other sons and brothers of the king of England consist likewise of crosses and fleur de lis alternately, but without an arch, or being surmounted with a globe and cross at top.

That of the other Princes of the blood consists alternately of crosses and leaves, like those in the coronet of Dukes, &c. the latter being composed of leaves of smallage or parsley: and that of a Marquis of flowers and pearls placed alternately; an Earl's has no flowers about the circle like a Duke and Marquis, but only points rising, and a pearl on every one of them; a Viscount has neither flowers nor points raised above the circle like the other superior degrees, but only pearls placed on the circle itself, without any limited number; a Baron's has only six pearls on the golden border, not raised, to distinguish him from the Earl, and the number of them limited, to show he is inferior to the Viscount.

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* See Gold Coin.

THE SCEPTRE.

The sceptre is of greater antiquity than the crown. The Greek tragic poets put sceptres into the hands of the most ancient kings they ever introduce.

Among the Romans, the sceptre was first used by Tarquin the Elder. We are informed by Le Gendre, that the sceptre borne by the first race of the French kings was a golden rod, crooked at one end like a crosier*, used by the bishops in the church of Rome, and almost of the same height as the king himself.

This pastoral staff, or crosier, is held by the bishops in one hand when they give the solemn benediction. The custom also of having this symbol of pastoral authority before the bishops is very ancient.

Regular abbots are also allowed to officiate with a mitre and crosier, except in regard to the Greeks, where none but a patriarch had a right to the crosier. The sceptre is likewise prominent in the regalia, or ensigns of royalty, used for the apparatus of a coronation, as the crown, the sceptre with a cross, that with a dove, St. Edward's staff, the globe, and the orb with the cross, four several swords, &c.

ORIGIN OF CORONATIONS IN ENGLAND, WITH AN ACCOUNT OF VARIOUS CORONATION CUSTOMS.

The first coronation ceremony performed in England, was that of Edmund Ironsides, 1016. Chronology likewise informs us, that the first sermon preached at any coronation was that of Edward the Confessor, in 1041; and the first who is stated to have been touched for the king's evil in 1058.

The first king's speech said to be delivered was that of Henry 1st, 1107; but it is not a little singular that the first coronation feast in England is observed to be that which was given on the crowning of Edward 1st, 1273.

The oath taken at the coronation of Hugues Capet is recorded as follows:—" I, Hugues Capet, who by the grace of God will soon be made king of the French, promise, on the day of my *sacre* (consecration) that I will distribute justice according to the laws of the people committed to my charge."

Henry 4th was anointed 27th February, 1594, at Chartres. He made his abjuration† on the 25th July preceding, at St. Denis. On the day of his *sacre*, says Sully, the liguers ran in crowds to see him; they were delighted by his noble appearance; they raised their hands to Heaven, dropping tears of joy, and they exclaimed in extacy—*Ha! Dieu le benie.*

At the coronation of the Emperors of China, it was customary to present them with several sorts of marbles, and of different colours, by the hand of a mason, who was then to address the new Emperor to this purpose—

> Choose, mighty Sir, under which of these stones
> Your pleasure is that we should lay your bones.

They brought him patterns for his grave stone, that the prospect of death might restrain his thoughts within due bounds of modesty and moderation in the midst of his new honours.

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* See Crosier.

† Henry 4th of France abjured the Protestant religion.

The Dey of Algiers is elected from the army; and as the meanest person has the same right to sovereignty as the highest, every common soldier may be considered as heir-apparent to the throne. Every person, besides, has a right to vote on the election; and this being concluded, he is saluted with the word "Alla Barek!" that is, God bless you, and immediately invested with the caftan, or insignia of royalty: the Cadi addressing him in a congratulatory speech, which concludes with an exhortation to the practice of justice, equity, and moderation. The Deys, after their exaltation, generally disdain the meanness of wishing to disguise their humble extraction; on the contrary, when Mahomet Basha was in possession of that dignity, in a dispute with the deputy-consul of a neighbouring nation, he is said to have thus frankly acknowledged his origin—"My mother sold sheeps' trotters, and my father neats' tongues; but they would have been ashamed to have exposed to sale so worthless a tongue as thine."

The kings of Poland are crowned in the cathedral dedicated to Saint Stanislaus, a majestic structure in the city of Cracow, and where are preserved the relics of that saint, the ancient bishop and patron of the nation; who being murdered in this church in the 11th century by Boleslaus the Bold, the king and nobles walk in procession to his shrine the day before the coronation, to expiate the crime; and several kings on these and other occasions have offered vessels of gold and silver at his tomb.

In Turkey, the Mufti, as high priest and patriarch of the Mahometan religion, girds on the sword to the Grand Signior's side, which ceremony answers to the coronation of our kings; and here, perhaps, it may not be amiss to observe, that the mines of Golconda, in the East Indian empire, have, it is said, furnished the principal diamonds which adorn all the crowns in the world.

THE CRESCENT AS A SYMBOL.

The crescent was the symbol of the city of Byzantium, now Constantinople,* which the Turks have adopted. This device of the Ottoman Empire is of great antiquity, as appears from several medals, and took its rise from an event related by Stephens the geographer, a native of Byzantium. He tells us that Philip, the father of Alexander the Great, meeting with mighty difficulties in carrying on the siege of that city, set the workmen in a very dark night to undermine the walls, that his troops might enter the place without being perceived; but luckily for the besieged, the *Moon* appearing, discovered the design, which accordingly miscarried. "In acknowledgement of this deliverance," says he, "the Byzantiums erected a statue to Diana, and thus the crescent became their symbol."

MEDIATISED PRINCES.

A Mediatised Prince is an unhappy victim of those Congresses, which, among other good and evil, purged with great effect the ancient German political system. By the regulations then determined on, that country was freed at one fell swoop from the vexatious and harrassing dominion of the various petty princes who exercised absolute sovereignities over little nations of 50,000 souls. These independent sovereigns became subjects; and either swelled, by their mediatization, the territories of some already powerful potentate, or transmuted into a state of importance some more fortunate petty ruler than themselves; whose independence, through the exertions of political intrigue, or family influence, had been preserved inviolate. In most instances, the concurrence of these little rulers in their worldly degradation was obtained by a lavish grant of official emoluments, or increase of territorial possessions,—and the mediatised prince, instead of being an impoverished and uninfluential sovereign, became a wealthy and powerful subject. But so dominant in the heart of man is the love of independent dominion, that even with these temptations, few of the petty princes could have been induced to have parted with their cherished sceptres, had they not been conscious, that in case of contumacy, the resolutions of a diet would have been enforced by the armies of an Emperor. As it is, few of them have yet given up the outward and visible signs of regal sway. The throne is still preserved, and the tiara still revered. They seldom frequent the courts of their sovereigns, and scarcely condescend to notice the attentions of their fellow nobility. Most of them expend their increased revenues in maintaining the splendour of their little courts at their ancient capitals, or in swelling the ranks of their retainers at their solitary forest castles.

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* See artile Constantinople, &c.

Such, reader, is a mediatised prince, a term constantly appearing, although little understood, in the political morceauxs of the day.

ROMAN NAMES.

If you please to compare, says Camden, the Roman names, that seem so stately because you understand them not, you will disclaim them in respect of our meanest names. For what is Fronto, but beetle-browed; Coesius, but cats'-eyes; Paetus, but pink-eyed; Cocles, one eye; Naso, bottle-nose, or rather nosey; Galla, maggot (as Seutonius interpreteth); Selo, ape's-nose; Ancus, crooked-arm; Pausa, broad-foot; Strateo, squint-eye; Suillius, swine-ear'd; Capeto, jobber-noll; Calous, broad-pate; Crispus, curl-pate; Flacas, loll-ears, or flag-eared; Labeo, blobber-lip; Scaurus, knobbed-heel; Varus, bow-legged; Pedo, long-shanks; Marcellus, hammer; Cilo, petty-long-pate; Chilo, flat-lips. Those great names also, Fabius, Lentulus, Cicero, Piso, Stoto, are no more in our tongue than bean-man, lintel, chick-pease, pease-cod-man, branch; for, as Pliny saith, these names were first appropriated to them for skill in sowing these grains.

FITZ-ROY.

This name, so generally borne by the illegitimate scions of royalty, was first given to a natural son of Henry the Second: it was considered a great honour at that period to have a sirname, as will appear by the following. In 1110, Henry 2d matched one of his illegitimate sons to a rich heiress of Fitz Aymon. The lady had a poetical turn; and when the king told her that his son's name was Robert, she thus addressed him—

"It were to me a great shame,
To have a lord without twa name."

On which Henry conferred on him the name of Fitz-roy. About this period, sirnames began to be used by people of rank in England.

PLANTAGENET.

The etymology of this name, which has been borne by our English kings of the house of York, will not perhaps be unacceptable. It is derived from the two words *planta genesta*, or *genista*, that is, the plant *broom*. It was first given to Fulke, Earl of Anjou, who lived a hundred years before the conquest. He having been guilty of some enormous crimes, was enjoined by way of penance to go to the Holy Land, and submit to a severe castigation: he readily acquiesced, dressed himself in lowly attire, and, as a mark of humility, wore a piece of broom in his cap, of which virtue this plant is a symbol, in the hieroglyphic language; and Virgil seems to confirm it, by calling it *humilis genista,* the humble broom.

This expiation finished, Fulke, in remembrance of it, adopted the title of Plantagenist, and lived many years in honour and happiness. His descendants accordingly inherited the name, and many successive nobles of the line of Anjou not only did the same, but even distinguished themselves by wearing a sprig of broom in their bonnets.

STUART.

> "Thrice happy he whose name has been well spelt
> In the Despatch. I knew a man whose Loss
> Was printed Grove, altho' his name was Grose."—*Byron.*

The name of this truly unfortunate family was originally Steward, and which was derived from the following circumstance. After the murder of Banqhuo, Fleance his son fled into Wales, where he thrived, and fell in love with the Welsh Prince's daughter, by whom he had a son, named Walter. This Walter flying Wales for murder, was entertained in Scotland, and his descent once known, he was preferred to be *Steward* to king Edgar; from which office the name of Steward, but altered to Stuart, became the sirname of all his posterity. From this Walter, descended Robert Steward, who was after, in right of his wife, king of Scotland.

PERCY.

It was the custom, in the reign of William 1st, when a town or castle surrendered, for the principal person to bring and present to the Conqueror the keys on the point of a spear; and Holinshead says, that when Malcolme, king of Scotland, besieged the castle of Alnwick, in 1092, and had reduced the garrison to the last necessity, a young knight, willing to take some hardy enterprize in its defence, took a swift horse, and without armour or weapon, except a spear in his hand, on the point of which he bore the keys of the castle, rode into the camp of the enemy, who supposing he came to surrender them, received him with joy, and unsuspected led him to the king. The knight then couched his spear, as if he intended with reverence to present him the keys; but watching his opportunity, he urged on his horse, and ran the point into the eye of the king, killing him on the spot. That done, he clapped spurs to his horse, and by his swift flight saved his own life. From this circumstance originated the name of *Pierce-eye,* then Piercy, but now Percy.

ALGERNON.

During more than a hundred years, the Normans in England shaved their faces. W. de Percy (who accompanied Duke Robert in 1096 to Palestine) was styled on account of singularity as to this point, William Alsgernons, or William with the Whiskers. From this old French name springs Algernon, a favourite appellation in the noble family of Percy.

CECIL.

The true name, observes Aubrey, is Sitstilt, an ancient Monmouthshire family. 'Tis strange they should leave off an ancient British name for a Roman one, which I believe Mr. Verstegan did put into their heads, telling them they were derived from the Roman Cecilli.

CHARLES MARTEL.

Charles Martel, famed as the founder of the abbey of St. Dennis, and as grandfather of Charlemagne, derived his sirname from the use of that death-dealing instrument, the Martel, which in the days of knighthood, says Dr. Meyricke in his "Ancient Armour," was among the offensive arms of chivalry.

JOHN OF GAUNT.

John of Gaunt, duke of Lancaster, famed for his stature, strength, and prowess, son of Edward 3d, and brother to the Black Prince, was so called, because he was born at Ghent in Flanders; Ghent is pronounced Gand, from whence came the corruption of Gaunt.

FAMILY OF BOURBON.

Henry, Prince of Bearn, afterwards Henry 4th, was born 13th Dec. 1553, and was the immediate heir to the crown of France, on the possible extinction of the house of Valois, in the person of the reigning monarch and his younger brothers, the dukes of Anjou and Alencon. The latter died in 1584, and the former, Henry 3d, being assassinated in 1589, the Prince of Bearn then ascended the throne as Henry 4th. This young prince was the son of Anthony de *Bourbon*, duke of Vendome, and Jane D'Albert, queen of Navarre, who by this marriage gave the title of king to her husband. Anthony was descended from Robert, sixth son of St. Louis, the ninth of that name, and the ninth king of France, from Hugh Capet, the first of the third race of the French monarchs.

Robert, who was born in 1256, married Beatrice of Burgundy, the daughter of Agnes, heiress of the house of Bourbon, in consequence his son Louis took the name of Bourbon, and with that title was created duke and peer of France.

As the sovereignties of France, Spain, and the two Sicilies, &c. are now in different branches of the house of Bourbon, and the former further secured by the coronation of Charles 10th, this account of the origin of that house may not, at this particular period, be thought superfluous.

THE ST. ALBAN'S FAMILY.

The first ancestor of the St. Alban's family was the eldest son of king Charles the Second, by Mrs. Eleanor Gywnne, better recollected under the familiar appellation of Nell Gwynne. He was first created Earl of Burford by his royal sire, and afterwards Duke of St. Alban's, and Grand Falconer of England.

DUKE OF LEEDS.

The ancestor, who laid the foundation of this noble family, was a young man named Osborne, who served his apprenticeship to Sir William Hewit, lord mayor of London in the reign of Queen Elizabeth. Sir William lived on London Bridge, was a pin-maker, and his daughter, during Edward Osborne's apprenticeship, accidentally fell from her father's window into the Thames, and Osborne plunged after the young lady, and saved her life at the risk of his own. This act much added to the favourable opinion which the master had for the apprentice, and as soon as the latter had served his time, Sir William Hewit said to him, " Osborne, you are a deserving youth, and have faithfully served me for seven years. I am under considerable obligations to you ; you have saved the life of my only daughter at the peril of your own. You have therefore the best claim to her ; she is at your service if you choose to accept of her in marriage, and the most considerable part of what I am possessed of shall hereafter be yours." Osborne gladly accepted the generous offer, and the eldest son of that marriage was Hewit Osborne, who was knighted by the Earl of Essex, under whom he served in Ireland, for his services in the field The family soon after became ennobled. Thomas Osborne, the first duke of Leeds, was prouder of the circumstance of his ancestor having acquired wealth and station by his honesty and intrepid spirit, than he was of any of the subsequent services of the family, and once related the circumstance with conscious pride to Charles the Second.

ORIGIN OF VARIOUS NOBLE FAMILIES.

The Marquis Cornwallis is lineally descended from Thomas Cornwallis, merchant, who was sheriff of London, 1378

The house of Wentworth was founded by S. W. Fitzwilliam, who was an alderman of London, and sheriff in 1506; he was a retainer of Cardinal Wolsey, and knighted by Henry 8th, for his attachment to that prelate in misfortune. He built the greater part of the present church of Undershaft.

The Earl of Coventry is descended from John Coventry, mercer and lord mayor in the year 1425; he was one of the executors of the celebrated Whittington.

Laurence de Bouveries married the daughter of a silk mercer at Frankfort on the Maine, and settling in England laid the foundation of the house of Radnor.

The ancestor of the Earl of Essex was Sir William Capel, lord mayor of London in 1503.

The ancestor of the Earl of Dartmouth, Thomas Legge, or Legget, a skinner, was twice lord mayor—in 1347 and 1354, and lent King Edward 3d no less a sum than 300*l.* for his French war.

Sir William Craven, merchant tailor, and lord mayor of London, was ancestor of the present Earl Craven.

The Earl of Warwick is lineally descended from William Greville, a citizen of London, and " flower of the woolstaplers."

Thomas Bennett, mercer, sheriff in 1594, and lord mayor of London 1603, laid the foundation of the fortunes of the Earls of Tankerville, who are lineally descended from him.

The ancestor of the Earls of Pomfret was Richard Fermour, who having amassed a splendid fortune as a citizen in Calais, came to

England, and suffered attaint under Henry 8th, and did not recover his property till the 4th of Edward 6th.

The Earl of Darnley owes the first elevation of his family to John Bligh, a London citizen, who was employed as agent to the speculations in the Irish estates forfeited in the rebellion in 1641.

John Cowper, an alderman of Bridge Ward, and sheriff in 1551, was ancestor of Earl Cowper.

The Earl of Romney is descended from Thomas Marsham, alderman, who died 1624.

Lord Dacres' ancestor, Sir Robert Dacres, was banker to Charles 1st, and although he lost 80,000*l*. by that monarch, left a princely fortune to his descendants.

Lord Dormer is descended from Sir Michael Dormer, lord mayor in 1541.

Viscount Dudley and Ward's ancestor was William Ward, a goldsmith in London, and jeweller to the consort of Charles 1st.

Sir Rowland Hill, who was lord mayor in the reign of Edward 6th, was ancestor of Lord Berwick, Lord Hill, and "all the Hills in Shropshire!"

LITERAL SIGNIFICATION OF THE PRINCIPAL MALE AND FEMALE CHRISTIAN NAMES;

WITH THE LANGUAGES FROM WHICH THEY ARE DERIVED.

Aaron, *Hebrew*, a mountain
Abel, *Heb.* vanity
Abraham, *Heb.* father of many
Absalom, *Heb.* father's peace
Achilles, *Greek*, a freer from pain
Adam, *Heb.* red earth
Adolphus, *Saxon*, happiness and help
Adrian, *Latin*, helper
Alfege, *Sax.* always merry
Alan, *British*, swift like a greyhound
Albert, *Sax.* all bright
Aldred, *Sax.* dread of all
Alexander, *Gr.* a helper of men
Alfred, *Sax.* all peace
Alfric, *German*, all rich
Alphonso, *Gothic*, our help
Alwin, *Sax.* winning all
Ambrose, *Gr.* immortal
Amos, *Heb.* a burden
Andrew, *Gr.* courageous
Andronicus, *Gr.* a conqueror of men
Anselm, *Ger.* a defender
Anthony, *Lat.* flourishing
Apelles, *Gr.* not black at all
Archibald, *Ger.* a bold observer
Arnold, *Ger.* a maintainer of honour
Arthur, *Brit.* a strong man
Augustus, or Augustin, *Lat.* venerable, grand
Baldwin, *Ger.* a bold winner
Bardulph, *Ger.* a famous helper
Barnaby, *Heb.* a prophet's son
Bartholomew, *Heb.* the son of him who made the waters to rise
Basil, *Gr.* kindly
Beaumont, *French*, a pretty mount
Bede, *Sax.* prayer
Beavis, *Fr.* fair to look upon
Benjamin, *Heb.* the son of a right hand
Bennet, *Lat.* blessed
Bernard, *Ger.* bear's heart
Bertram, *Ger.* fair, illustrious
Blase, *Gr.* sprouting forth
Bonaventure, *Italian*, good adventure
Boniface, *Lat.* a well-doer
Brian, *Fr.* having a thundering voice
Cadwallader, *Brit.* valiant in war
Cæsar, *Lat.* adorned with hair
Caleb, *Heb.* a dog
Cecil, *Lat.* dim sighted
Charles, *Ger.* noble spirited
Christopher, *Gr.* bearing Christ
Clement, *Lat.* mild tempered
Conrade, *Ger.* able counsel
Constantine, *Lat.* resolute
Crispin, *Lat.* having curled locks
Cuthbert, *Sax.* known famously
Daniel, *Heb.* God is judge
David, *Heb.* well beloved
Demetrius, *Gr.* sprung from the earth
Denis, *Gr.* belonging to the god of wine
Dunstan, *Sax.* most high
Edgar, *Sax.* happy honour
Edmund, *Sax.* happy peace
Edward, *Sax.* happy keeper
Edwin, *Sax.* happy conqueror
Egbert, *Sax.* ever bright

Eleazer, *Heb.* the God of help
Eldred, *Sax.* terrible
Elijah, *Heb* God, the Lord
Elisha, *Heb.* the salvation of God
Emmanuel, *Heb.* God with us
Enoch, *Heb.* instructed or dedicated
Ephraim, *Heb.* fruitful
Erasmus, *Gr.* lovely, worthy to be loved
Ernest, *Gr.* earnest, serious
Esau, *Heb.* completed
Ethelbad, *Sax.* nobly bold
Ethelbert, *Sax.* nobly bright
Ethelfred, *Sax.* noble peace
Ethelfred, *Sax.* noble in counsel
Ethelstan, *Sax.* a noble jewel
Ethelwald, *Sax.* a noble keeper
Ethelwold, *Sax.* a noble governor
Evan or Ivon, *Brit.* the same as John
Everard, *Ger.* well reported
Eugene, *Gr.* nobly descended
Eusebius, *Gr.* religious
Eustace, *Gr.* standing firm
Ezekiel, *Heb.* the strength of God
Ezra, *Heb.* a helper
Felix, *Lat.* happy
Ferdinand, *Ger.* pure peace
Fortunatus, *Lat.* happy
Francis, *Ger.* free
Frederic, *Ger.* rich peace
Gabriel, *Heb.* the strength of God
Geoffrey, *Ger.* joyful
George, *Gr.* a husbandman
Gerard, *Sax.* all towardliness
German, *Lat.* a near kinsman
Gervase, *Ger.* all sure
Gideon, *Heb.* a breaker
Gilbert, *Sax.* bright as gold
Giles, *Gr.* a little goat
Godard, *Ger.* a godly disposition
Godrey, *Ger.* God's peace
Godwin, *Ger.* victorious in God
Griffith, *Brit.* having great faith
Guy, *Fr.* the misletoe shrub
Hannibal, *Punic*, a gracious lord
Harold, *Sax.* a champion
Hector, *Gr.* a stout defender
Henry, *Ger.* a rich lord
Herbert, *Ger.* a bright lord
Hercules, *Gr.* the glory of Hera or Juno
Hezekiah, *Heb.* cleaving to the Lord
Hilary, *Lat.* merry, cheerful
Horatio, *Ital.* worthy to be beheld
Howel, *Brit.* sound, or whole
Hubert, *Ger.* a bright colour
Hugh, *Dutch*, high, lofty
Humphrey, *Ger.* domestic peace
Jacob, *Heb.* a supplanter
James or Jacques, beguiling
Ingram, *Ger.* of angelic purity
Joab, *Heb.* fatherhood
Job, *Heb.* sorrowing
Joel, *Heb.* acquiescing
John, *Heb.* the grace of the Lord
Jonah, *Heb.* a dove
Jonathan, *Heb.* the gift of the Lord
Joscelin, *Ger.* just
Joseph, *Heb.* addition
Joslas, *Heb.* the fire of the Lord
Joshua, *Heb.* a Saviour
Isaac, *Heb.* laughter
Israel, *Heb.* prevailing with God
Judah, *Heb.* confession
Keuard, *Sax.* of a kind nature
Kenelm, *Sax.* a defence of his kindred
Lambert, *Sax.* a fair lamb
Lancelot, *Spanish*, a little lance
Laurence, *Lat.* crowned with laurel
Lazarus, *Heb.* destitute of help
Leonard, *Ger.* like a lion
Leopold, *Ger.* defending the people
Lewellin, *Brit.* like a lion
Lewis, *Fr.* the defender of the people
Lionel, *Lat.* a little lion
Lodowic, *Sax.* the defence of the people
Lucius, *Lat.* shining
Luke, *Gr.* a wood or grove
Malachi, *Heb.* my messenger
Mark, *Lat.* a hammer
Marmaduke, *Ger.* a mighty duke or lord
Martin, *Lat.* martial
Matthew, *Heb.* a gift or present
Maurice, *Lat.* sprung of a Moor
Meredith, *Brit.* the roaring of the sea
Michael, *Heb.* who is like God ?
Morgan, *Brit.* a mariner
Moses, *Heb.* drawn out
Narcissus, *Gr.* a daffodil
Nathaniel, *Heb.* the gift of God
Neal, *Fr.* somewhat black
Nicolas, *Gr.* victorious over the people
Noel, *Fr.* belonging to one's nativity
Norman, *Fr.* one born in Normandy
Obadiah, *Heb.* the servant of the Lord
Oliver, *Lat.* an olive
Orlando, *Ital.* counsel for the land
Osmund, *Sax.* house peace
Oswald, *Sax.* ruler of a house
Owen, *Brit.* well descended
Patrick, *Lat.* a nobleman
Paul, *Lat.* small, little
Percival, *Fr.* a place in France
Peregrine, *Lat.* outlandish
Peter, *Gr.* a rock or stone
Philemon, *Gr.* saluting
Philip, *Gr.* a lover of horses
Phineas, *Heb.* of bold countenance
Ptolemy, *Gr.* mighty in war
Quintin, *Lat* belonging to five

Ralph, contracted from Radolph, or Randal or Ranulph, *Sax.* pure help
Raymund, *Ger.* quiet peace
Reuben, *Heb.* the son of vision
Reynold, *Ger.* a lover of purity
Richard, *Sax.* powerful
Robert, *Ger.* famous in counsel
Roger, *Ger.* strong counsel
Rowland, *Ger.* counsel for the land
Rufus, *Lat.* reddish
Solomon, *Heb.* peaceable
Samson, *Heb.* a little son
Samuel, *Heb.* heard by God
Saul, *Heb.* desired
Sebastian, *Gr.* to be reverenced
Simeon, *Heb.* hearing
Simon, *Heb.* obedient
Stephen, *Gr.* a crown or garland
Swithin, *Sax.* very high
Thaddeus, *Syriac*, a breast
Theobald, *Sax.* bold over the people
Theodore, *Gr.* the gift of God
Theodosius, *Gr.* given of God
Theophilus, *Gr.* a lover of God
Thomas, *Heb.* a twin
Thurstan, *Ger.* faithful
Timothy, *Gr.* a fearer of God
Toby or Tobias, *Heb.* the goodness of the Lord
Tristram, *Lat.* sorrowful
Valentine, *Lat.* powerful
Vincent, *Lat.* conquering
Vivian, *Lat.* living
Urbane, *Lat.* courteous
Walter, *Ger.* a wood master
Walwin, *Ger.* a conqueror
William, *Ger.* defending many
Zaccheus, *Syr.* innocent
Zachary, *Heb.* remembering the Lord
Zebedee, *Syr.* having an inheritance
Zedekiah, *Heb.* the justice of the Lord.

Abigail, *Heb.* the father's joy
Adeline, *Ger.* a princess
Agatha, *Gr.* good
Agnes, *Gr.* chaste
Alethea, *Gr.* the truth
Althea, *Gr.* hunting
Alice, Alicia, *Ger.* noble
Amy, Amelia, *Fr.* a beloved
Anna, Anne, or Hannah, *Heb.* gracious
Arabella, *Lat.* a fair altar
Aureola, *Lat.* like gold
Barbara, *Lat.* foreign or strange
Beatrice, *Lat.* making happy
Benedicta, *Lat.* blessed
Bernice, *Gr.* bringing victory
Bertha, *Gr.* bright or famous
Blanche, *Fr.* fair
Bona, *Lat* good
Bridget, *Irish*, shining bright
Cassandra, *Gr.* a reformer of men
Catharine, *Gr.* pure or clean
Charity, *Gr.* love, bounty
Charlotte, *Fr.* all noble
Caroline, *feminine of Carolus, the Latin of Charles*, noble spirited
Chloe, *Gr.* a green herb
Christiana, *Gr.* belonging to Christ
Cecilia, *Lat.* from Cecil
Cicely, a corruption of Cecilia
Clara, *Lat.* clear or bright
Constance, *Lat.* constant
Damaris, *Gr.* a little wife
Deborah, *Heb.* a bee
Diana, *Gr.* Jupiter's daughter
Dorcas, *Gr.* a wild roe
Dorothy, *Gr.* the gift of God
Drusilla, *Gr.* dewy eyes
Dulsabella, *Lat.* sweet and fair
Eadith, *Sax.* happiness
Eleanor, *Sax.* all fruitful
Eliza, Elizabeth, *Heb.* the oath of God
Emily, *corrupted from Amelia*
Emma, *Ger.* a nurse
Esther, Hesther, *Heb.* secret
Eve, *Heb.* causing life
Eunice, *Gr.* fair victory E/
Eudola, *Gr.* prospering in the way
Frances, *Ger.* free
Gertrude, *Ger.* all truth
Grace, *Lat.* favour
Hagar, *Heb.* a stranger
Helena, *Gr.* alluring
Jane, *softened from Joan*, or
Janne, *the feminine of John*
Janet, Jeannette, little Jane
Joyce, *Fr.* pleasant
Isabella, *Span.* fair Eliza
Judith, *Heb.* praising
Julia, Juliana, *feminine of Julias*
Kunigunda, *Ger.* the king's favour
Lettice or Letitia, *Lat.* joy or gladness
Lois, *Gr.* better
Lucretia, *Lat.* a chaste Roman lady
Lucy, *Lat. feminine of Lucius*
Lydia, *Gr.* descended from Lud
Mabel, *Lat.* lovely
Magdalene or Maudlin, *Syr.* magnificent
Margaret, *Ger.* a pearl
Martha, *Heb.* bitterness
Mary, *Heb.* bitter
Maud or Matilda, *Gr.* a lady of honour
Melicent, *Fr.* sweet as honey
Mercy, *English*, compassion
Mildred, *Sax.* speaking mild
Nest, *Brit. the same as Agnes*
Nicola, *Gr. feminine of Nicolas*
Olympia, *Gr.* heavenly
Orabilis, *Lat.* to be entreated
Parnel, or Petronilla, little Peter

Patience, *Lat.* bearing patiently
Paulina, *Lat. feminine of Paulinus*
Penelope, *Gr.* a turkey
Persis, *Gr.* a destroying
Philadelphia, *Gr.* brotherly love
Philippa, *Gr. feminine of Philip*
Phœbe, *Gr.* the light of life
Phyllis, *Gr.* a green bough
Priscilla, *Lat.* somewhat old
Prudence, *Lat.* discretion
Psyche, *Gr.* the soul
Rachel, *Heb.* a lamb
Rebecca, *Heb.* fat or plump
Rhode, *Gr.* a rose
Rosamund, *Sax.* rose of peace
Rosa, *Lat.* a rose
Rosecleer, *Eng.* a fair rose
Rosabella, *Ital.* a fair rose
Ruth, *Heb.* trembling
Sabina, *Lat.* sprung from the Sabines
Salome, *Heb.* perfect
Sapphira, *Gr.* like a sapphire stone
Sarah, *Heb.* a princess
Sibylla, *Gr.* the counsel of God
Sophia, *Gr.* wisdom
Sophronia, *Gr.* of a sound mind h/
Susan, Susanna, *Heb.* a lily
Tabitha, *Syr.* a roe
Temperance, *Lat.* moderation
Theodosia, *Gr.* given by God
Tryphosa, *Gr.* delicious
Tryphena, *Gr.* delicate
Vida, *Erse, feminine of David*
Ursula, *Lat.* a female bear
Walburg, *Sax.* gracious
Winifred, *Sax.* winning peace
Zenobia, *Gr.* the life of Jupiter

SECTION VIII.

ANCIENT AND MODERN GAMES, FIELD SPORTS, AND OTHER AMUSEMENTS.

PLAYING CARDS.

It is generally believed, that Cards were invented for the amusement of one of the early kings of the line of Bourbon; but this belief is erroneous. Who the man was that invented these instruments of amusement and folly is not known, neither can we tell in what age they were invented. Our knowledge is limited to the country whence they come, viz. Egypt. The colours are two, red and black, which answer to the equinox. The suits are four, answering to the four seasons. Their emblems formerly were, and still are in Spain:—for the heart, a cup, the emblem of winter—the spade, an acorn, the emblem of autumn—a club, the trefoil, the emblem of summer—the diamond, a rose, the emblem of spring. The twelve court cards answer to the twelve months, and were formerly depicted as the signs of the zodiac. The fifty-two cards answer to the fifty-two weeks in the year. The thirteen cards in each suite to the number of weeks in a lunar quarter. The aggregate of the pips calculated in the following manner, amount to the number of days in a year:—

55 Amount in each suite
4 Suites
220
120 Court cards multiplied by 10
12 Number of court cards
13 Number of each suite
Total 365

'GAME OF WHIST.

" Stand further, girl, or get you gone
I always lose when you look on,—
Nay, madam, give me leave to say,
'Twas you that threw the game away!

Spadillo, here, has got a mark,
A child may know it in the dark;
I guess the hand, it seldom fails,
I wish some folk would pare their nails!——*Swift*.

Playing cards have been termed by the rigid moralist the Devil's Books! No doubt, the mis-use of them has been creative of much misery and mischief. As an amusement, however, they have cheered the captive, enlivened the sick room, and have given life and buoyancy to the domestic circle. The Christmas holidays are plentifully supplied with round games for the diversion of the young, while the old grandmothers are deeply interested in the pegs of a cribbage-board by a chimney corner. All-fours belong to the grocer's back parlour; cassino to the drawing room; while sober whist is the every-day and every-body's amusement who understand, or even mis-understand it. This game is of Spanish origin, and was first introduced into this country at the marriage of Philip 2d and Mary. The name carries with it its own derivation, being a game that requires a strict silence, for, as its Requisite, is a nice calculation, and an undisturbed memory, so the least talking or disturbance distracts the attention, and consequently, produces bad play, and to those whose memories are the weakest, the loss of the game.—Hence it has been termed whist! i. e. be silent.

POPE JOAN.

The Pope Joan Board makes its appearance on Christmas Eve, and continues for some time after, to amuse the domestic circle, old and young. But what the origin of the term is, few it is presumed know, it therefore, is here given.

Pope Joan was called John 8th. Platina saith, she was of English extraction, but born at Mentz; who, having disguised herself like a man, travelled with her paramour to Athens, where she made such progress in learning, that coming to Rome, she met with few that could equal her, so that on the death of pope Leo 4th, she was chosen to succeed him; but being got with child by one of her domestics, her travel came upon her, between the Colossian Theatre and St. Clements, as she was going to the Lateran church, and died upon the place, having sat 2 years, 1 month, and 4 days, and was buried there without any pomp. He owns, that for shame of this, the popes decline going through this street to the Lateran; and that to avoid the like error, when any pope is placed in the Porphyry Chair, his genitals are felt by the youngest deacon, through a hole made for that purpose; but he supposes the reason of that to be, to put him in mind that he is a man, and obnoxious to the necessities of nature; and he calls the seat, *Sedes Stercoraria.*

" So Cardinals they say do grope
At t'other end the new made Pope."—*Hudibras*.

GAME OF CHESS.

The etymology of the word *chess*, is like the origin of the game, somewhat uncertain, but is supposed to be derived from the Persian *schah*, which signifies *king*. The Italians call it *scacchi*; the Germans, *schachspul*, and the French, *echees*, from some of which, we may have taken our word *check*. The *pawn* seems to have been evidently so called, after the *peon*, while the *rook*, though more generally termed a castle, took its name from the Persian *rukh*, which is the corresponding piece; and it is remarkable, that in all the languages here enumerated, the word *mat*, or *mate*, is preserved, and a term is used corresponding with the *schahmat* of the Persians.

BACKGAMMON.

Of this game we have no clue to its origin; at any rate, we can give our readers the derivation of the term: viz. out of *bach*, *little*, and *cammawn*, battle, sprang *Backgammon*.

ARCHERY.

> " And thou, peculiar weapon of our land,
> Graceful, yet sturdy bow."

The bow and arrow are of Scythian origin, and were first introduced into England in the reign of Egbert, the Saxon. It was not, however, used as a marshal weapon until the reign of Edward the First. The period at which the long bow had attained its meridian fame, may be fixed in the reign of Henry 5th, whose archers destroyed the whole French cavalry, clothed in complete steel, with their yard long arrows. At the battle of Flodden-field, likewise, the English archers made sad havoc. As to the amusement, the bow was extremely fashionable in the reign of Henry 8th; and Holinshead reports, that the prince shot as well as any of his guard. After the siege of Devizes, in the civil wars, 1647, the bow, as a military weapon, was entirely laid aside. During the reigns of Charles 2d, and James 2d, the amusement was continued, and the Artillery Company, and Finsbury Archers, then so celebrated, have survived to the present time; but with the exception of these societies, till within these last fifty years, the bow was scarcely known. It derived its name of archery from the bow, being when drawn, in the shape of an arch.

MORRIS DANCE.

The term Morris Dance is derived from, or rather, is a corruption of, *Morisco Dance*, and was introduced from Spain, by John of Gaunt, duke of Lancaster.

FIVES AND FIVES' COURT.

> " Tost and retost, the ball incessant flies."

A game so called, because when first played, in the reign of Elizabeth, there [was *five* competitors in it; and not, as generally supposed, from the hand which strikes the ball, consisting of four fingers and a thumb, vulgarly called a " bunch of fives."

The place so celebrated in the annals of pugilism, derives its name from the circumstance of its being once equally famed for the game of *Fives*.

GAME OF RACKETS.

The French palm-play, consisted in receiving the ball, and driving it back again with the palm of the hand, similar to our game of Fives.

Anciently they played Rackets with their naked hand, then with a glove, which, in some instances, was lined; afterwards they bound cords and tendons round their hands, to make the ball rebound more forcibly; and hence, says St. Foix, the Racket derived its origin.

DANCING.

"Hail, loveliest art! thou canst all hearts insnare,
And make the fairest still appear more fair.
Hence with her sister arts, shall dancing claim
An equal right to universal fame;
And Isaac's rigadoon shall live as long
As Raphael's painting, or as Virgil's song."—*Jenyns.*

Dancing, applied to harmonize the motions of the body, to teach an easy gesture, and a graceful attitude, is highly useful, and the poet's numbers have thus been attuned to its eulogy.

To trace the origin of dancing would be a difficult task. That it was used by the Jews, in their religious rites, there can be no question of; for we are informed, that "David danced before the Lord with all his might, until his linen Ephod came off." It passed from the religious ceremonies of the Jews to the Egyptians, and afterwards to the Greeks and Romans, with whom it was a principal part of the worship of their gods. It was afterwards adopted in many Pagan nations; and Christians ultimately, in Popish countries, celebrated certain festivals, particularly the Sacrament of the Passion of our Lord, with dancing. Socrates learned to dance at an advanced time of life; it is no wonder, therefore, that such honourable mention is made of dancing by his disciples, Plato and Xenophon. The people of Sparta and Crete went to the attack, dancing. On the other hand, Cicero reproaches Galbinus, a consular man, with having danced. Tiberius expelled the dancers from Rome; and Domitian excluded several members from the senate, for having danced: but the acts of these imperial despots, may be considered rather as the suggestions of caprice and folly, than as the dictates of wisdom and virtue.

Our ancestors used to keep the sport up till midnight, and it was an indispensable accompaniment of weddings. The monks used to dance in their dormitories. Swords, called Dancing Rapiers, were worn in the dancing schools; which schools existed in the Universities, in Evelyn's time. In the grand rebellion, a clergyman was charged with having taught, in the pulpit, that we ought to learn to dance, and that if we could not dance we were damned.

The London servants, in the 12th century, used to dance before their master's doors. Hawkins notices dancing to a bagpipe, played by a domestic; and that no dance tunes are known so early as 1400; "Sellenger's Round," to be traced nearly to Henry 8th, being the oldest. In the most ancient dances, a man and woman danced together, holding each other by the hand or arm; and a kiss was the established fee of the lady's partner. In the time of queen Elizabeth, at a solemn dancing, were first the grave measures, (as now minuets), then the corrantoes, and golliards; at length to frenchmore, or trenchmore, and the cushion dance, after which all the company danced, lord and groom, lady and kitchen-maid, without distinction! Before the reign of Francis 1st, they danced in France to fife and drum. Coryatt notices, that the brother to the duke of Guise, and his gentlemen, danced corrantoes and lovaltoes in the court of an inn.

FANDANGO.

This far-famed dance, so peculiar to the South Americans, of which writers have said so much, and which has recently been imported into this country, is intended as a dumb representation of courtship. The music begins at first slow and monotonous, but gradually increases from *andante* to *allegro*. The gentleman commences by pursuing the lady quietly and gently, who retreats in the like manner, making short circles, and turning on her heel at each time that her partner approaches, quickening her step and evolutions as the tune of the music increases, until she perceives that he seems inclined to give up the pursuit; repentance follows, and the pursuer is in his turn pursued, making similar retreats, and the same circumvolutions, that the lady so recently practiced; until at last, relenting, he turns to meet her, and they approach each other more closely; and being apparently reconciled, make three or four peculiar stamps with their feet, bow to each other, and retire to their seats literally exhausted, amidst the acclamations of the by-standers.

SKAITING.

Skaiting was first introduced into this country from Holland, at an early period, and the Dutch introduced it from Lapland.—*Skate* or *skait*, in the German, signifying to glide along a smooth surface. The Dutch are allowed to be the first skaiters in Europe; the farmer's daughters frequently skaiting on the canals to the market towns, with milk, eggs, butter, &c. in baskets, on their heads. Fitzstephens, who wrote in the reign of Henry 2d, thus notices it: "when that great moor, which washes Moorfields,* at the north wall of the city is frozen over, great companies of young men go to sport upon the ice, and bind to their shoes, bones, as the legs of beasts, and hold stakes in their hands, headed with sharp iron, which sometimes they strike against the ice, and then men go with speed, as doth a bird in the air, or darts shot from some warlike engine."

"Sometimes, two men set themselves at a distance, and run one against another, as it were at tilt, with these stakes, wherewith one, or both parties, are thrown down, not without some hurt to their bodies, and after their fall, by reason of their violent motion, are carried a good distance one from another. Thus do the young men exercise themselves in counterfeit battles, that they may bear the bront more strongly when they come to it in good earnest."

BULL-BAITING IN ENGLAND.

> "In Lincolnshire, where virtuous worth
> Does raise the minstrelsy, not birth;
> Where bulls do choose the boldest king
> And ruler, o'er the men of string."—*Hudibras.*

The first bull-bait in this country was held at Stamford, in Lincolnshire, about the year 1209, and was introduced from the following circumstances:

"Earl Warrenare, lord of the town, standing upon the walls of the castle, observed two bulls fighting, until the butcher's dogs interposed and pursued one of them through the town, which sight so pleased his lordship, that he gave the meadow where the fray began, to the butchers of the town, to be used as a common after the first grass was mown, on condition that they should find a *mad bull* the day six weeks before Christmas-day, for the continuance of that sport for ever."

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* See Moorfields.

BEAR-BAITING.

"We read, in Nero's time, the Heathen,
When they destroy'd the Christian brethren,
They sew'd them in the skins of bears,
And then set dogs about their ears:
From whence, no doubt, th' invention came
Of this lewd Anti-Christian game.

This cruel and unmanly amusement is of African origin, and was introduced into Europe by the Romans,

"For authors do affirm it came
From Isthmian, or Nemean game.

Long, however, as it disgraced the continent, the Romans, to their credit, did not introduce it here; judging, it is presumed, that our ancestors were of themselves savage enough. The first we read of bear-baiting in England, was in the reign of king John, at Ashby-de-la-Zouch, where "thys straynge passtime was introduced by some Italyans for his highness's amusement, wherewith he and his court were highly delyghted."

CATS.

"E'en now I see, descending from his throne,
Thy venerable Cat, O, Whittington!"

Cats were brought into England from the island of Cyprus, by some foreign merchants, who came hither for tin. In the old Welsh laws, a kitten from its birth till it could see, was valued at a penny; when it began to mouse, two pence; and after it had killed mice, at four-pence, which was the price of a calf! Wild cats were kept by our ancient kings for hunting. The officers who had the charge of these cats, seem to have had appointments of equal consequence with the masters of the king's hounds; they were called *catatores*.

DOGS.

"Every dog has his day."

The bull-dog was originally from Italy; the greyhound and the beagle, as well as the fox-hound, are peculiar to Britain. This country was once famous for the export of dogs: they are thus described in a passage of Appian.

"There is a kind of dogs of mighty fame
For hunting, worthy of a fairer frame,
By painted Britons brave in war they're bred,
Are beagles call'd, and to the chase are led;
Their bodies small, and of so mean a shape,
You'd think them curs that under tables gape."

The blood-hound was once peculiar to this country, but now are seldom met with, save in the West India Islands, particularly St. Domingo and the island of St. Lucie.

HAWKING.

> "Say, will the falcon, stooping from above,
> Smit with her varying plumage, spare the dove?—*Pope*.

Hawking, according to Beckman, was known to the Greeks and Romans; its origin, in England, cannot be traced till the reign of king Ethelbert, the Saxon monarch, in the year 760, when he wrote to Germany for a brace of falcons. In the reign of James 1st, Sir James Monson is said to have given a thousand pounds for a cast of hawks. In the reign of Edward 3d, it was made felony to steal a hawk; to take its eggs, even in a person's own ground, was punishable with imprisonment for a year and a day, together with a fine at the king's pleasure. In former times, the custom of carrying a hawk on the hand, was confined to men of high distinction,* so that it was a saying among the Welsh, "you may know a gentleman by his hawk,† horse, and greyhound." Even the ladies in those days, were partakers of this gallant sport, and have been represented in sculpture with hawks on their hands. See "Bewick's British Birds," vol. i. p. 26. It is recorded that a falcon belonging to a duke of Cleves, flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made a flight at a woodcock near thirty miles in an hour. Some of the larger kind have been taught to fly at the wild boar and the wolf.

With this view, they should be accustomed to feed, when young, from out of the sockets of the eyes of a wolf or boar's head, the whole skin of the animal being stuffed, so as to make it appear alive. While the bird is feeding, the falconer begins to move the figure gradually, in consequence of which, the bird learns to fasten itself so as to stand firm, notwithstanding the precipitate motions which are gradually given to the stuffed animal; he would lose his meat if he quitted his hold, and therefore he takes care to secure himself. When these first exercises are finished, the skin is placed on a cart, drawn by a horse at full speed; the bird follows it, and is particularly eager in feeding; and then, when they come to fly him in the field, he never fails to dart on the first beast of the kind he discovers, and begins to scoop out the eyes. This puts the animal to such distress, that the hunters have time to approach and dispatch it with their spears.—*See Rees's Cyclopœdia.*

This species of inhuman education, would be more honoured in the breach than the observance. The grand seignior usually keeps 6,000 falconers in his service. The French king had a grand falconer.

The duke of St. Albans is hereditary Grand Falconer of England. St. Albans seems to have been a favourite place for hawking. Shakspeare says,

> "Ride unto St. Albans,
> Where the king and queen do mean to *hawk*."

And at this place was printed, by Caxton, a Treatise on Hunting, Hawking, and Heraldry. Strutt, in his Sports and Pastimes, mentions an historical fact, related by Hall, who informs us, that Henry 8th, pursuing his hawk on foot, at Hitchen, in Hertfordshire, attempted, with the assistance of his pole, to jump over a ditch that was half full of muddy water; the pole broke, and the king fell with his head into the mud, where he would have been stifled, had not a footman, named John Moody, who was near at hand, and seeing the accident, leaped into the ditch, and released his majesty from his perilous situation; "and so," says the honest historian, "God in hys goodnesse preserved him."

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* See Origin of St. Alban's family.

† "It can be no more disgrace to a great lord to draw a fair picture, than to cut his hawk's meat."—*Peacham.*

SWANS.

Swans were first brought into England by Richard the First, from Cyprus. It is a bird that has ever been held in great esteem in England, and by an act of Edward 4th, none except the son of a king was permitted to keep one, unless possessed of five marks a year; and by a subsequent act, taking their eggs, in like manner, as those of the hawk, was punished with imprisonment for a year and a day, and a fine at the king's will.

In Coke's Reports, part 7th, in the case of swans, it is remarked, "that he who stealeth a swan, in an open and common river, lawfully marked, the same swan shall be hung in a house by the beak, and he who stole it, shall, in recompence thereof, give to the owner so much wheat as may cover all the swan, by putting and turning the wheat upon the head of the swan, until the head of the swan be covered with wheat."

Nigroque cygnum et rara avis in terris, is a proverb now exploded. Two black swans were placed as a great curiosity in the gardens of *Mal Maison;* they bred, and the produce were sent to prince Eugene Beauharnois, at Munich. Some time after, the female died, and a white swan was put in the lake to supply her place, but neither time, nor the snow-white charms of his new companion, had the least effect upon the pride of the sable monarch; he turned from her with disgust, not suffering her to approach him, and prefers living in perpetual widowhood to forming a miss-alliance.

Black swans, it is ascertained, are any thing but uncommon at the Cape of Good Hope, and indeed, may now be met with in various parts of England, so that the above proverb, "a black swan is a rare thing on the earth," is no longer applicable.

GAMING.

"———— Hunc alia decoquit."—*Persius.*
Him the fallacious die consumes.

This vice is coeval with amusement, for however trifling the stake, when the passions become excited, it has no bounds. Pernicious gambling may be said to have been introduced into England with cock-fighting, a notice of which, follows this. To discharge their gambling debts, the Siamese sell their possessions, their families, and at length themselves. The Chinese play night and day, till they have lost all they are worth, and then they usually go and hang themselves.

Such is the propensity of the Japanese for high play, that they were compelled to make a law, that whoever ventures his money at play, shall be put to death.

In the islands of the Pacific Ocean, they venture even their hatchets, which they hold as invaluable acquisitions, on running matches. "We saw a man," as Cook writes in his last voyage, "beating his breast, and tearing his hair, in the violence of rage, for having lost three hatchets at one of these races, and which he had purchased with nearly half his property." A strong spirit of play characterizes a Malayan. After having resigned every thing to the good fortune of the winner, he is reduced to a horrid state of desperation; he then loosens a certain lock of hair, which indicates war and destruction to all the raving gamester meets. He intoxicates himself with opium, and working himself up to a fit of phrenzy, he bites and kills all that comes in his way. But, as soon as ever this lock is seen flowing, it is lawful to fire at the person, and to destroy him as fast as possible. It is this which our sailors call "to run a muck." Thus Dryden writes:

"Frontless, and satire-proof, he scours the streets,
And runs an *Indian Muck* at all he meets."

The ancient nations were not less addicted to gaming. To notice the more modern ones were a melancholy task: there is hardly a family in Europe who cannot record, from their own domestic annals, the dreadful prevalence of this unfortunate passion. Affection has felt the keenest lacerations, and genius been irrecoverably lost, by a wanton sport, which dooms to destruction the hope of families, and consumes the heart of the gamester with corrosive agony.

"Accept this advice, you who sit down to play,
The best *throw* of the dice, is to throw them away."

COCK-FIGHTING.

Cock-fighting, as a sport, was derived from the Athenians, on the following occasion. When Themistocles was marching his army against the Persians, he, by the way, espying two cocks fighting, caused his army to stop, and addressed them as follows. "Behold, these do not fight for their household gods, for the monuments of their ancestors, nor for glory, nor for liberty, nor for the safety of their children, but only because the one will not give way to the other." This so encouraged the Grecians, that they fought strenuously, and obtained the victory over the Persians; upon which, cock-fighting was, by a particular law, ordained to be annually celebrated by the Athenians.

Cæsar mentions the English cocks, in his Commentaries; but the earliest notice of cock-fighting in England, is by Fitzstephens, the monk, who died 1191. He mentions this as one of the amusements of the Londoners, together with the game of foot-ball.

An ingenious writer says—

"Cock-fighting is a despicable amusement, and plainly open to all the objections against boxing, without having any thing to say for itself. Cruelty and cowardice notoriously go together. In cock-fighting they are both at their height. If any body means to be convinced, let him look at Hogarth's picture of it, and the faces concerned. Would the gambler in that picture, the most absorbed in the hope of winning, ever forget his own bones, as he does those of the brave animals before him? Cock-fighting has been in use among nations of great valour, our own for one; but it was the barbarous, and not the brave part of the national spirit that maintained it, and one that had not yet been led to think on the subject. Better knowledge puts an end to all excuses of that sort.

When Roger Ascham, (who saw nothing in romances, but "open manslaughter and bold bawdry,") grew old and feeble, he changed his love for archery into a passion for this sneaking amusement. We never heard but of one imaginative person who was a cock-fighter; and such an odd imagination is his, and so strange are the ends which these cock-fighters come to, that he is now a *morality-professor* in a Scotch university! This, it must be confessed, is a saving grace beyond old Roger Ascham."

QUOITS.

This game, no doubt. is of great antiquity, and was known to the ancient Greeks, for we find in Homer's Iliad, at least in Pope's translation of it, book xxiii. line 973, the following:

> " Then hurl'd the hero, thundering on the ground
> A mass of *iron*, (an enormous round),
> Whose weight and size the circling Greeks admire,
> Rude from the furnace, and but shap'd by fire.
> Let him whose might can hurl this bowl, arise,
> Who further hurls it, take it as his prize."

FOOT BALL.

Sir Frederick Morton Eden, in the Statistical Account of Scotland, says, that at Scone, in the county of Perth, the game of football is a prominent amusement; and that it is a proverb in this part of the country, "all is fair at the ball of Scone." Sir Frederick goes on to say, that this custom is supposed to have had its origin in the days of chivalry; when an Italian is reported to have come into this part of the country, challenging all the parishes, under a certain penalty, in case of declining his challenge.

All the parishes declined this challenge, excepting Scone, which beat the foreigner, and in commemoration of this gallant action, the game was instituted.

ORIGINS AND ANTIQUITY OF VARIOUS JUVENILE AMUSEMENTS.

> "Children and youth engage my pen,
> 'Tis labour lost to write for men."

Trochus, in antiquity, denotes the exercise, or the game of the hoop. The hoop was of iron, five or six feet in diameter, set on the inside with a number of iron rings. The boys, and young men, used to whirl this along, as is now done at school with modern hoops, directing it with a rod of iron, having a wooden handle, which the Romans called *radius*. The clattering of the rings served partly as a notice for persons to keep out of the way. Horace, in his Art of Poetry, mentions the hoop as one of the manly sports. Strutt says, the hoop is a pastime of uncertain origin, but much in practice at present, and especially in London, where the boys appear with their hoops in the public streets, and are sometimes very troublesome to those who are passing through them. Addison says, I have seen at Rome, an antique statue of time, with a wheel, or hoop, of marble, in his hand.

Skipping.

This amusement is probably very ancient. It is performed by a rope held by both ends; that is, one in each hand, and thrown forwards or backwards over the head and under the feet alternately. In the hop season, a hop-stem stripped of its leaves, is used instead of a rope Boys often contend for skill in the game, and he who passes the rope about most times without interruption is the conqueror. This also, was an amusement practised by the Romans.

The Top.

The *Top* was used in ancient days by the Grecian boys; it was also well known at Rome in the days of Virgil, and with us as early, at least, as the fourteenth century.

Duck and Drake.

This is a very silly pastime, though inferior to few in point of antiquity. It is called, in Greek, *epostrakismos,* and was anciently played with flat shells, which the boys threw into the water, and he whose shell rebounded most frequently from the surface, before it finally sunk, was the conqueror.

Marbles.

Marbles seem to have been used by the boys as substitutes for bowls; formerly nuts and round stones were used.

It is said of Augustus, when young, that by way of amusement, he spent many hours in playing with little Moorish boys, *cum nucibus,* with nuts. We are also familiar with the innocent terms of ring taw, three holes, and knuckle down, if you please, mud or no mud. Oh! happy days!

Hopping, and Sliding on One Leg.

Hopping is derived from the Anglo Saxon, *hoppan,* which signifies to leap, or dance. Hence, dancings, are in the country called Hops. The word in its original meaning is preserved in Grass-hopper.

These are both very innocent amusements, and were practised by the Grecian youth; one they called *akinetinda,* which was a struggle between the competitors who should stand longest motionless upon the sole of his foot; the other, denominated *ascoliasmos,* was dancing or hopping upon one foot; the conqueror being he who could hop the most frequently, and continue the performance longer than any of his comrades; and this pastime is alluded to by an English author, in an old comedy, wherein a boy, boasting of his proficiency in various school games, adds,

"And I *hop* a good way upon my *one* legge."

Shuttle-Cock.

Shuttle-cock is a boyish sport of long standing; it appears to have been a fashionable pastime among grown persons in the reign of James the First, and is mentioned as such in an old comedy, "The Two Maids of Moretlacke," printed A.D, 1609, of that time, wherein it is said, "To play at Shuttle-cock, methinks, is the game now." And among the anecdotes of Prince Henry, son to James the First, is the following: "His Highness playing at shittle-cocke with one farr taller than himself, and hytting him by chance with the shittlecocke upon the forehead, "this is," quoth he, "the encounter of David with Goliath."

Tetter-totter, or See-saw.

Tetter-totter, or see-saw, an amusing, but sometimes a dangerous game, so well known to rustic lads and lasses, and mentioned by Gay:

"Across the fallen oak the plank I laid,
And myself pois'd against the tottering maid;
High leap'd the plank, adown Buxoma fell."

Cross and Pile, or Head or Tail.

Cross and Pile, or, with us, "Head or Tail," was formerly played at court. Edward the Second was partial to this, and such like frivolous diversions. In one of his wardrobe rolls we meet with the following entries:

"Item, paid to Henry, the king's barber, for money which he lent to the king to play at Cross and Pile, five shillings. Item, paid to Pires Barnard, usher of the king's chamber, money which he lent the king, and which he lost at Cross and Pile; to Monsieur Robert Watteville, eight-pence."

Anciently the English coins were stamped with a Cross on one side. This game is evidently derived from a pastime called *ostrachinda,* known in ancient times to the Grecian boys, and practised by them on various occasions; having procured a shell, it was seared over with pitch on one side for distinction sake, and the other side was left white; a boy tossed up this shell, and his antagonist called white or black, and his success was determined by the white or black part of the shell being uppermost.

DERIVATION OF OLYMPIAN GAMES.

The Olympian Games, derive their names from the public games celebrated every fourth year at Olympia, in Peloponnesus. These games were instituted in honour of Jupiter, but at what time, or by whom, is not known. After they had been neglected and discontinued for some time, they were restored by Iphitus, king of Elis, in the year B. C. 776; and it is from this date that the Olympian periods are reckoned in chronology.

SECTION IX.

REMARKABLE CUSTOMS, &c. &c.

DUELLING.

Although frequent and bloody were the single combats of the age of chivalry, yet the present system of duelling by challenge, takes its data from Francis the First of France, who, sensibly mortified by the repeated defeats his armies had met with, from those of his imperial rival, Charles the Fifth, emperor of Germany, wrote the latter, challenging him to meet him in single combat, and thereby decide their differences, and put an end to the bloodshed and devastation which had ensued from their rivalship. Charles, however, was too much of a politician to accept the challenge. Another writer says:

"Duelling is one of the most common among the few relics of barbarous usage. The introduction of pistols has brought with it no small share of burlesque and cowardice. In close fighting, a man entered the lists with a heart prepared either to conquer or perish; and, therefore, only those who were characterized for courage, ventured to the contest. But different, far different, it is with the pistols. Any recreant coward dares to challenge on the smallest offence to his *honour*—and why? Because those handy factotums; those reconcilers of *nothings*—y'clept *seconds*, either omit to charge with ball, or recommend the principals, by a preconcerted arrangement between them, to fire wide of the mark.

Now, this can be deemed nothing short of arrant knavery and cowardice; for he who possesses true courage or bravery, will take care to exert them only when actually necessary, and when excited by some momentous circumstance. He will look over trifles with a becoming and dignified demeanour, and will never presume to speak of his high spirit in an egotistical manner."

This is all well as far as it goes, and may be particularly applicable to gentlemen of the Stock Exchange; but, let this writer remember, that the pistol puts the weak man on a par with the strong; the timid with the powerful; and the delicate, although brave man, on a footing with the cowardly bully. There is no doubt, however, that duelling in any sense, would be more honoured in the breach than the observance.

GIVING THE LIE.

The great affront of giving the lie, arose from the phrase, "thou liest," in the oath taken by the defendant in judicial combats, before engaging, when charged with any crime by the plaintiff; and Francis the First, of France, to make current his giving the lie to the emperor, Charles the Fifth, first stamped it with infamy, by saying in a solemn assembly, that he was no honest man that would bear the lie!

HONEY-MOON.

It was the custom of the higher order of the Teutones, an ancient people who inhabited the northern parts of Germany, to drink Mead, or Metheglin, a beverage made with *honey*, for thirty days after every wedding. From this custom, comes the expression, "to spend the Honey-moon."

CHURCHING OF WOMEN.

This practice, like many other Christian usages, undoubtedly took its rise from the Jewish rite of *purification* enjoined by the law of Moses. In the Greek church, the time of performing this office is limited to the fortieth day after delivery; but in the western parts of Europe, no certain time is observed. The usual time with us, is a month after delivery; being an office in the Liturgy, containing a thanksgiving which it strictly appoints, and is as universally observed in every other Christian country.

CONFIRMATION.

The antiquity of this ceremony is, by all ancient writers, carried so high as the apostles, and founded upon their example and practice. In the primitive church, it used to be given to Christians immediately after baptism, if the bishop happened to be present at the solemnity. Among the Greeks, and throughout the East, it still accompanies baptism; but the Romanists make it a distinct and independent sacrament. Seven years is the stated time for confirmation, although they are sometimes confirmed before, and sometimes after that age. The order of confirmation in the church of England, does not, however, determine the precise age of the persons to be confirmed.

USE OF EVERGREENS AND MISTLETOE AT CHRISTMAS.

"Christmas, the joyous period of the year!
Now bright with *Holly*, all the temples strew,
With *Laurel* green, and sacred *Misletoe*."

The custom of decking our habitations with evergreens, has existed from the very establishment of Christianity, and was unquestionably derived from the like practice of our Pagan ancestors. "Trimming of the temples," says Polydore Virgil, "with hangyngs, flowres, boughes, and garlendes, was taken of the heathen people, whiche decked their idols and houses with such array." The Celts and Goths were alike distinguished for the respectful veneration which they entertained for the Misletoe, and for the solemn rites with which they gathered it about that period of the year, when the sun approached the winter solstice. The Druids were particularly famed for the distinguished regard they paid to the Misletoe of the Oak; they attributed to it numerous virtues. At certain seasons of the year, especially at Yule Tide, or Christmas, they were accustomed to gather it with great solemnity, and to sacrifice two white bullocks, that had never been yoked, (not till then), having their horns bound up. It was cut from the tree with a golden bill, or pruning knife, by a priest, habited in a white vestment, and was received in a white woollen cloth; many orations were then said over it, and the ceremony being deemed complete, the Sacred Plant was preserved for use with religious care.

The Druids had an extraordinary veneration for the number *three*, and on this principle, says Vallances, in his grammar of the Irish language, it was, that Misletoe was held so sacred by them, since not only its berries, but its leaves also, grew in clusters of three, united on one stalk.* The inhabitants of Elgin, and the shire of Moray, in Scotland, according to the account written by the Rev. Mr. Shaw, are accustomed, at the full moon, in March, to cut withes of the mistletoe, or ivy, and making circles of them, to keep all the year, pretending therewith to cure hectics and other troubles. As the ivy is dedicated to Bacchus, so should the mistletoe be to Love; not, however, to the chaste Eros, but to the sportive Cupid. The sacred regard given to it in Pagan and Druidical rites has long been terminated; but it is still beheld with emotions of pleasurable interest, when hung up in our kitchens at Christmas; it gives licence to seize the soft kiss from the ruby lips of whatever female can be enticed or caught beneath. So custom authorizes, and it enjoins also, that one of the berries of the mistletoe be plucked off after every salute. Though coy in appearance, the chariest maid, at this season of festivity, is seldom loth to submit to the established usage; especially when the swain who tempts her, is one whom she approves.

DRINKING HEALTHS.

"Health my Lord King, the sweet Rowena said,
Health cried the Chieftain, to the Saxon maid;
Then gayly rose, and midst the concourse wide,
Kiss'd her hale lips, and plac'd her by his side.
At the soft scene such gentle thoughts abound,
That health and kisses 'mongst the guests went round;
From this the social custom took its rise,
We still retain, and must for ever prize."

Different are the versions that relate to the antiquity of this custom. The first health which we hear of in history, is, however, ascribed (in the words of the story), to the pertinent and sensible Rowena, a beautiful daughter of Hengistus, general of the Saxons; who, having the Isle of Thanet given him by Vortigern, for assisting him against the Picts and Scots, obtained as much ground as he could encompass with an ox's hide, to build a castle; which, being completed, he invited Vortigern to supper. After the entertainment, Hengistus called his daughter Rowena, who entered with great dignity and magnificence, carrying a golden bowl, full of wine, in her hand, out of which she drank, and in the Saxon language said, "Be of health, Lord King!" To this Vortigern replied, "Drink health!" The story adds, that Vortigern, enamoured with Rowena's beauty, married her in a short time after, and gave her father the whole kingdom of Kent. Other origins have been given for this custom. See origin of the phrase "I pledge you;" also origin of phrase "A Peg too low!" The one just given, however, may plead seniority.

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* See Shamrock as Irish badge.

BAPTISM.

Grotius is of opinion, that baptism had its origin from the time of the deluge, after which, he thinks it was instituted in memory of the world having been purged by water; and some think, that it was added to circumcision, soon after the Samaritan schism, as a mark of distinction to the orthodox Jews. It is, however, generally agreed on, that the Jews practiced this ceremony on their proselytes after circumcision, long before the coming of Jesus Christ. In the primitive times, the ceremony was performed by immersion, as it is to this day in the oriental churches, agreeably to the original signification of the word, which means dipping, or plunging. The practice of the western churches, is to sprinkle the water upon the head or face of the person to be baptized, except the church of Milan, in whose ritual it is ordered, that the head of the infant be plunged three times into the water. A trine immersion was used first, and continued for a long time.

This was either to signify the three days our Saviour lay in the grave, or the three persons in the Trinity; but it was afterwards laid aside, because the Arians used it.

There are abundance of ceremonies delivered by ecclesiastical writers, as used in baptism, which are now laid aside, though there are not wanting those who contend for their re-admission. It appears, that in the primitive times, none were baptized but adults, though several learned men contend, that infants were admitted to this sacrament.

Formerly there were great disputes whether baptism of heretics was valid; the general opinion ran for the affirmative, provided it was conferred in the name of the Trinity; and, therefore, they allowed that given by laymen, or even by women, in case of necessity. It was the doctrine of many of the fathers, that baptism washed away all previous sins, and that there was no atonement for sins committed after baptism. On this account many deferred that sacrament till they were arrived at the last stage of life, and were pretty safe from the danger of sinning any more. This they termed *clinic*, signifying death-bed baptism."

HAND FISTING.

Hand-fisting was an ancient custom, as a substitute for marriage, by joining hands which lasted for a year; when, if the parties were agreeable, it was renewed. The children, (if any) were kept by the inconstant.

BIDDENDEN CAKES.

The small town of Biddenden, in Kent, which is about four miles from Tenterden, is famous for a custom of giving to the parishioners, and even strangers, on Easter Sunday, 1000 cakes, impressed with the figure of two females joined together. The origin of the custom is thus related.

In the year 1100, at Biddenden, in Kent, were born Elizabeth and Mary Chulkhurst, joined together by the hips and shoulders, and who lived in that state Thirty-four Years!! at the expiration of which time, one of them was taken ill, and after a short period, died; the surviving one was advised to be separated from the corpse, which she absolutely refused, by saying these words, "as we came together, we will also go together," and about six hours after her sister's decease, she was taken ill and died also. A stone near the rector's pew, marked with a diagonal line, is shewn as the place of their interment.

In Old English Characters.

The moon on the East oriel shone, through slender shafts of shapely stone,
The silver light, so pale and faint, shewed the twin sisters and many a saint,
Whose images on the glass were dyed; mysterious maidens side by side.
The moon-beam kissed the holy pane, and threw on the pavement a mystic stain.

It is further stated, that by their will, they bequeathed to the churchwardens of the parish of Biddenden, and their successors, for ever, certain pieces or parcels of land in the parish, containing about 20 acres, which is hired at 40 guineas per annum; and that in commemoration of this wonderful phenomenon of nature, the rolls, and about 300 quartern loaves, and cheese in proportion, should be given to the poor inhabitants of the parish.

KISSING THE POPE'S FOOT.

This custom, and that of kneeling to sovereigns, was introduced by Dioclesian. Thence also the custom of a vassal kneeling to his lord in homage. Kissing the hands of great men, was a Grecian custom.

CROSS BUNS.

"While seasons keep rolling, and ages glide by,
Like clouds in their circuit, beneath the blue sky,
Shall the proud sons of *wealth* bid the *poor* man *begone*,
Whom the sun-beams of luxury never shone on?
Oh, no! nor the *cry*, howe'er simple it runs,
The *cry* on *Good Friday* of "*Buns, hot cross buns.*"

The *bun*, like a relic of truth, brings to mind,
How the mighty REDEEMER once died for mankind!
Like a record portrays where the sceptic waves toss,
How he bled, and for man, on the soul-saving cross!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

The infidel shudders that ne'er shook before,
When death points the dart that proclaims he's no more,
To that God prays for help he had *dared* to *deny*,
And calls for forgiveness with life's latest sigh!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

There's a balm in that voice which endearingly cries,
"The soul shall exist when mortality dies!"
There's a sweet in that thought like the rose's sweet breath,
Which tells and makes certain a triumph o'er death!
Oh! blame not the cry, then, though simple it runs,
The *cry* on *Good Friday* of "*Buns, hot cross buns*."

UTOPIA.

This custom was supposed to originate from the fast of Good Friday, but it is also in remembrance of the apostolic custom of breaking bread from house to house; and it does not appear at all improbable, that buns or cakes, something like those in use at present, were employed in this manner in the early ages. It is to be observed, also, that if four persons divide a bun among them, each taking a division, they will naturally stand in the form of a cross, and the bun will break at its partitions. Thus, both the position of the parties, and the figure to which the bun breaks, as well as the act of breaking, are emblematical of the crucifixion.

Bryant says, that *boun* was the sacred bread anciently offered to the gods. The Jewish women ask, in allusion to this custom, "Did we make her cakes to worship her?"—(Jer. c. xiv. v. 18.) Hutchinson says, we still retain the name and form of the *boun,* or *bun*; the sacred uses are no more.

CHRISTMAS BOXES.

The Athenian oracle derives the origin of Christmas Boxes from this: the Romish priests had masses for almost every thing: if a ship went to the Indies, a priest had a *box* in her, under the protection of some saint; and for masses, as their cant was, to be said to that saint, &c., the poor people must put something into the priest's box, which was not opened till the ship's return. The mass at that time was called *Christ*-mass; the box called *Christ-mass-box*, or money gathered against that time, that masses might be made by the priests to the saints, to forgive the people their sins of that time; and from this, servants had the liberty to get *box money,* that they too might be enabled to pay the priest for his masses, well knowing the truth of the proverb, "No penny, no pater-noster." Fosbroke says, the Roman Paganalis were instituted by Servius Tulius, and celebrated in the beginning of the year. An altar was erected in every village where persons gave money. The apprentices' boxes were formerly made of pottery; and Aubrey mentions a pot, in which Roman *denarii* were found, resembling in appearance an apprentice's earthen Christmas-box.

PANCAKES.

Mr. Fosbroke, is decisive in the opinion, that pancakes, such as is the custom to eat on Shrove Tuesday, were taken from the heathen *Fornacalia,* celebrated on the 18th of February, in memory of making bread, before ovens were invented, by the goddess Fornax.

BRIDE CAKE.

The custom of having Bride Cakes at marriages among the Christians, derives its origin from the Jews. At the marriage ceremony of the latter, they scatter corn on, and about, the bride and bridegroom, repeating at the same time the Scripture phrase, *crescite & multiplicamini,* that is, *increase and multiply*. The custom is allegorical of an increase both in children and substance. Its first origin was from the Roman custom, called *Confarreation.*

TWELFTH CAKES.

The custom of making merry with Twelfth Cakes, is derived from the feasts of Saturn, called *Saturnalia*. It was a sacrifice to Janus, from whom the month of January takes its name. Our Roman conquerors brought it amongst us, and offered cakes to Cybele, called the Great Mother, because she procured men all the benefits of the earth. A vast quantity of cake is made, and consumed annually on the 6th of January, and all the juvenile branches of families are generally supposed to derive much pleasure and gratification, from the ceremony of chusing King and Queen; but, indeed, persons of all ages join in the childish sport; for, as Dryden says,

> "Men are but children of a larger growth;
> Our appetites as apt to change as theirs."

DRAWING FOR KING AND QUEEN.

This custom is derived from the Greeks and Romans, who, on the Tabernacle, or Christmas festivals, drew lots for kings, by putting a piece of money in the middle of a cake, which, whoever found, was saluted as king.

MINCE PIES.

These pies were formerly made in the shape of a cradle, or a cratch, or a manger, and were first derived from the practice at Rome, of presenting the fathers of the Vatican with paste images and sweetmeats. In a tract printed in the time of queen Elizabeth, or James I. they were called *minched* pies.

PLACING MONEY IN THE MOUTHS OF THE DEAD.

A Greek traveller going into Egypt, saw the inhabitants of a town bury their dead in tombs that lay on the other side of a lake, and on his return invented the story, and made his countrymen believe it, that Charon ferried the souls of the dead across the river Styx to Hell. This word, Charon, is taken from the Egyptian language, which calls ferrymen, *Charons*, and the river Styx had its source in Pagan fiction. However, the invention answered better than many equally rational and principled speculations of the present day. Old Charon did the whole of the work, while all the simpletons of that day were anxious to pay to the fabricators, both of himself and the Styx, an imaginary debt due to him for ferrying the souls of their departed friends.

FISH AND THE RING; STEPNEY CHURCH YARD.

In the wall, just below the great eastern window of Stepney church, on an elegant white marble slab, which has been lately repaired and beautified, (adorned with a cherub, urns, volutes, palm branches, and these arms—Paley 6 or, a bend, 3 mullets, Elton, impaly a fish —and in the dexter chief point, annulet between two bends wavey), is this inscription: Here lyeth interred, the body of Dame Rebecca Berry, the wife of Thomas Elton, of Stratford-Bow, Gent., who departed this life, April 26th, 1696, aged 52.

This monument, in all probability, from the circumstance of the arms, has given rise to a tradition, that Dame Berry was the heroine of a popular ballad, called "The Cruel Knight, or the Fortunate Farmer's Daughter;" the story of which, is briefly as follows:

A knight passing a cot, hears the cries of a woman in labour. His knowledge in the occult sciences informs him, that the child then born is destined to become his wife: he endeavours to evade the decrees of fate, and to avoid so ignoble an alliance, by various attempts to destroy the child, but which are defeated. At length, when grown to woman's estate, he takes her to the sea side, intending to drown her, but relents; at the same time, throwing a ring into the sea, he commands her never to see his face again on pain of death, unless she shall produce the ring.

She afterwards becomes a cook in a gentleman's family, and finds the ring in a *cod-fish*, as she is dressing it for dinner. The marriage takes place of course. The scene of this ballad is laid in Yorkshire.

PIN MONEY.

Pins were acceptable new year's gifts to the ladies, instead of the wooden skewers which they used till the end of the fifteenth century. Sometimes they received a composition in money; and hence allowances for their separate use, is still denominated "Pin-money." Gloves were customary new year's gifts. They were more expensive than in our times, and occasionally a money present was tendered instead; this was called "Glove-money."

NEW YEAR'S GIFTS.

Fosbroke, in his valuable "Encyclopedia of Antiquities," adduces various authorities to show, that congratulations, presents, and visits, were made by the Romans on new year's day. The origin, he says, is ascribed to Romulus and Tatius, and that the usual presents were figs and dates, covered with leaf gold, and sent by clients to patrons, accompanied with a piece of money, which was expended to purchase statues of deities.

"The next to this is Newe Yeares day
Whereon to every frende,
They costly presents in do bring,
And New Yeares Giftes do sende,
These giftes the husband gives his wife,
And father eke the childe,
And maister on his men bestowes
The like, with favour milde.

THE WEDDING FINGER, EMBLEMATICAL OF MATRIMONIAL UNION.

There are few objects amongst the productions of art, contemplated with such lively interest by ladies, after a certain age, as the simple and unadorned annular implement of Hymen, y'clept the Wedding Ring; this has been a theme for poets of every calibre; for geniuses of every wing, from the dabbling duckling to the solar eagle. The mouldy antiquary can tell the origin of the custom with which it is connected, and perchance why a ring is round, and account for many circumstances concerning the ceremony of the circlet, on the most conclusive evidence, amounting to absolute conjectural demonstration; amidst all that has been said and written in reference to the ring, I believe the more lovely part engaged in the mystic matter, the taper residence of this ornament has been neglected; now, this is rather curious, as there are facts belonging to the ring finger, which render it in a peculiar manner an appropriate emblem of matrimonial union; it is the only finger where *two* principal nerves belong to two distinct trunks; the thumb is supplied with its principal nerves from the radial nerve, as is also the fore finger, the middle finger, and the thumb side of the ring finger, whilst the ulnar nerve furnishes the little finger and the other side of the ring finger, at the point or extremity of which, a real union takes place; it seems as if it were intended by nature to be the matrimonial finger.

That the side of the ring finger next the little finger is supplied by the ulnar nerve, is frequently proved by a common accident, that of striking the elbow against the edge of a chair, a door, or any narrow hard substance; the ulnar nerve is then frequently struck, and a thrilling sensation is felt in the little finger, and on the same side of the ring finger, but not on the other side of it.—*Anatomicus Junior.*

MARRIAGE BY PROXY, WITH AN ACCOUNT OF THAT CEREMONY IN THE EARLY AGES.

In marriage by proxy, it was formerly the custom for the proxy to introduce his right leg up to the knee into the bed of the princess whom he married. Louis de Baviare, who married the Princess Marie de Bourgogne, daughter of Charles, Duke of Bourgogne, in the name of Archduke Maximilian of Austria, performed this ceremony. The object of the ceremony was to render the marriage more certain, it being supposed that the Princess who had submitted to this kind of approach on the part of man, could not depart from her engagement and take another husband.

It is said that the Emperor Maximilian was married by proxy to Anne de Bretagne, who, nevertheless, afterwards married Charles the 8th of France, her marriage with Maximilian never having been consummated. But, from a scruple of conscience, or some other cause, historians relate, that it was necessary to have recourse to the arguments of many theologians, and to examples drawn from holy writ, before the lady could be brought to listen to the proposition of her marriage with Charles the 8th.

If the early historians may be believed, the first marriage by proxy was that of Clovis of France with Clotilde; Aurele having, it is said, married Clotilde at the court of Bourgogne, in the name of Clovis, his master, by giving her a ring and other pledges of a legitimate marriage. The ancient practice of placing the proxy's leg in the bed of the bride is long since discontinued.

It existed, however, in Poland in the time of Herera, who, in speaking of the marriage of Cardinal Radzivil with the Archduchess Ann of Austria, says, that the proxy of king Sigismund the 3d slept completely armed at the side of the new queen, in conformity with the ceremony, *que les Reyes de Polonia ental caso accastumbran.*

A king's proxy is usually a prince of his blood; if he be not, he is not allowed to take the hand of the princess, but only to place his by the side of her's.

GIVING QUARTER.

Boy.—He prays you to save his life; he is a gentleman of good house, and for his ransom he will give you two hundred crowns.

Pistol.—Tell him my fury shall abate, and I
The crowns will take.
As I suck blood, I will some mercy shew. —*Henry 5th.*

This custom, so well known in warfare, had its origin in an agreement between the Dutch and Spaniards, that the ransom of an officer or soldier should be the *Quarter* of his year's pay. Hence to beg quarter, was to offer a quarter of their pay for personal safety; and to refuse quarter, was not to accept the offered ransom.

LORD MAYOR'S DAY.

Lord Mayor's day in London was first made annual in the year 1214. Until that period, the chief magistrate was appointed for life.

Before the alterations of the style in 1572, the Lord Mayors of London came into office on the 29th October, on which account it would seem that, ever since 1800, the Lord Mayor's day ought to have been on the 10th of November instead of the 9th, the difference between the old and new style being 12 days.

LORD MAYOR'S SHOW.

This show, says Hone in his "Ancient Mysteries," is the only state exhibition in the metropolis that remains as a memorial of the great doings in the time of the pageants. In a curious description of the show as it was managed in 1575, it is related, that "to make way in the streetes, certayne men were employed, apparalled like devells and wylde men, with skybbs and certain beadells."

The number of persons who dined at Guildhall was 1000, all at the charge of the mayor and the two sheriffs. "This feast (the writer continues) costeth 400*l.* whereof the mayor payeth 200*l.* and each of the sheriffs 100*l.* Immediately after dyner they go to the church of St. Paule, the men bearynge staff-torches and targetts, which torches are lighted when it is late, before they come from evenynge prayer." In 1585, there were children in the procession, who personified the city, magnanimity, loyalty, science, the country, and the river Thames; they also represented a soldier, a sailor, and nymphs with appropriate speeches. The show opened with a moor on the back of a lynx. On Sir Thomas Middleton's mayoralty, in 1613, the solemnity is described as unparallelled for the cost, art, and magnificence of the shows, pageants, chariots, morning, noon, and night triumphs.

In 1665, the city pageants, after a discontinuance of about fourteen years, were revived. Edmund Gayton, the author of the description for that year, says, that "our metropolis for these planetary pageants was as famous and renowned in foreign nations, as for their faith, wealth, and valour. In the show of 1659, an European, an Egyptian, and a Persian, were personated. On Lord Mayor's day, 1671, the king, queen, and duke of York, and most of the nobility, being present, there were sundry shows, shapes, scenes, speeches, and songs in parts; and the like in 1672 and 1673, when the king again graced the triumphs. At the alteration of the style, the Lord Mayor's show, which had been on the 29th of October, was changed to the 9th of November."

In 1687, the pageants of Sir John Shorter, knt. as Lord Mayor, were very splendid. He was of the company of goldsmiths, and out of compliment to their patron saint, Dunstan, who was himself a goldsmith, they had a pageant representing the miracle of Dunstan and the Devil.

> "St. Dunstan as the story goes,
> Once pull'd the devil by the nose
> With red-hot tongs, which made him roar,
> That he was heard three miles or more."

The last Lord Mayor who rode on horseback at his mayoralty was Sir Gilbert Heathcote, in the reign of queen Anne. The modern exhibitions, bettered as they are by the men in armour, have no pretensions to vie with the grandeur of the London triumphs.

Even Gog and Magog, who were *then* only made of wicker-work and pasteboard, yearly graced the procession, and when that eminent annual service was over, remounted their old stations in Guildhall, till, by reason of their very great age, old time, with his auxiliaries, the city rats and mice, had eaten up all their entrails.

The first Lord Mayor's pageant was in the reign of Henry 6th, 1453.

FREEDOM OF ALNWICK.

When a person takes up his freedom in the town of Alnwick, he is obliged, by a clause in the charter of that place, to jump into an adjacent bog, in which sometimes he must sink to his chin. This custom is said to have been imposed by King John, who travelling this way, and his horse sinking fast in this hole, took this method of punishing the people of this town for not keeping the road in better order.

LONDON CRIES.

In the time of Henry 6th, an antiquarian writes, that London cries consisted of—fine felt hats and spectacles; pease, strawberries, cherries, pepper, saffron, hot sheeps'-feet, mackarel, green-pease, ribs of beef, pie, &c. In the Pepysian library are two very ancient sets of cries, cut in wood, with inscriptions; among others are, "buy my rope of onions, white Sir Thomas's onions; rosemary and bays; bread and meat for poor prisoners; ends of gold and silver; marking stones; a mat for a bed; maids hang out your lights; marrowbones; ells or yards; hand-strings or hand-kercher buttons; small coal penny a peck! I have skreens at your desire to keep your butey from the fire," &c. &c.

Formerly it was a practice to set the London cries to music, retaining their peculiar musical notes. These cries, that have been so long famed in the annals of nursery literature, and without which, to the social part of society, London would lose one of its peculiar charms, have to the squeamish long been a source of complaint; their tender nerves and susceptible ears would have every social sound put to silence, and every unlucky wight who presumed to earn his bread by the exercise of his lungs sent to the treadmill! To please them—

> "It were a delicate stratagem, to shoe
> A troop of horse with felt,—I'll put it in proof."
> *Shakspeare.*

MASQUERADES.

The first masquerade given in England upon the foreign plan, uniting, after the Venetian fashion, elegance with rude mirth and revelry, was by the queen of Charles the First; but as it was unfortunately fixed for a Sunday, the populace loudly complained of the profanation of the Lord's day, in front of the banqueting house, Whitehall. A scuffle ensued between the soldiers and the people, in which half a dozen of the latter were killed, and two or three of the guards. This produced a general dislike of the queen, which afterwards aggravated every other imputation that was cast upon that unfortunate lady, as well as created a violent popular, and sometimes magisterial, opposition to masquerades generally for near a century.

ORIGINAL DINNERS.

In 1609, Christian, Elector of Saxony, defrayed for 1600 guests, who, at the sound of the trumpet, saw the table covered. The Elector himself remained at table six hours; and that time nothing was done but to contend which of the party should eat the most and drink the largest. The custom of feasting was not confined to the great; all ranks participated in the sensual propensity, against which sumptuary laws proved wholly unavailing. In the town of Munden, in Brunswick, it was ordained, that the dinner should not last above three hours, and that even a wedding feast should not exceed twenty-four dishes, allowing ten persons to every dish.

LADIES APPEARING AT COURT.

Anne of Brittany, wife of Charles 8th, and Louis 12th, kings of France, was the first who introduced the fashion of ladies appearing publicly at court. This fashion was introduced much later in England, when, even down to the revolution, women of rank never appeared in the streets without a mask. In Scotland the veil or plaid continued much longer in fashion, and with which every woman was covered.

SMOAKING WITH PIPES AND TAKING SNUFF.

Aubrey says, after alluding to tobacco being first brought into England (1533), "They had first silver pipes. The ordinary sort made use of a walnut shell and a straw. I have heard my grandfather say (says he) that one pipe was handed from man to man round the table." A pamphlet on the Natural History of Tobacco, in the Harleian Miscellany, says, "The English are said to have had their pipes of clay from the Virginians," who were styled barbarians; and the origin of manufacturing tobacco into snuff is thus given to the sister kingdom. "The Irishmen do most commonly powder their tobacco, and snuff it up their nostrils."

Reader! if thou art a snuff-taker, peruse the following calculation of the waste of time: it is from the pen of the late Earl Stanhope:

"Every professed, inveterate, and incurable snuff-taker," says his Lordship, "at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping his nose, and other incidental circumstances, consumes 1½ minute. One minute and a half out of 10, allowing 16 hours to a snuff-taker a day, amounts to 2 hours and 24 minutes out of every natural day, or 1 day out of 10. One day out of every 10, amounts to 36 days and a half in a year. If we suppose the practice to be continued 40 years, 2 entire years of the snuff-taker's life are dedicated to tickling his nose, and two more to his blowing of it." The waste of constitution attendant on this nauseous practice is shewn under the article Nicotiana.

HOWLING AT IRISH FUNERALS.

The Irish *howl* at funerals originated from the Roman outcry at the decease of their friends, they hoping thus to awaken the soul, which they supposed might lie inactive. The *preficiæ* of the ancients.

GRACE AT MEAT.

The table was considered by the ancient Greeks as the altar of friendship, and held sacred; and they would not partake of any meat, till they had offered part of it, as the first fruits, to their gods. The ancient Jews offered up prayers always before meat, and from their example the primitive Christians did the same.

GOOSE ON MICHAELMAS DAY.

The joyful tidings of the defeat of the Spanish armada arrived on Michaelmas day, and was communicated to queen Elizabeth whilst at dinner partaking of a goose. Hence the origin of eating that savory dish on Michaelmas day—a day

"When geese do bleed at Michael's shrine."

WELCH LEEK, AS A BADGE OF HONOUR.

Upon the first of March King Cadwallo met a Saxon army in the field. In order to distinguish his men from their enemies, he, from an adjoining field of leeks, placed one in each of their hats; and having gained a signal and decisive victory over the Saxons, the leek became the future badge of honour among the Welch, and particularly worn on the 1st of March, or St. David's day.

SHAMROCK AS THE IRISH BADGE OF HONOUR.

The wild trefoil was very highly regarded in the superstitions of the ancient Druids, and has still medicinal virtues of a particular kind accredited to it by the more remote Highlanders of Scotland, where it is culled according to the ancient rites.

"In the list of plants," says a Scotch statistical writer, "must be reckoned the *seamrog*, or the wild trefoil, in great estimation of old by the Druids. It is still considered as an anodyne in the diseases of cattle; from this circumstance it has derived its name, *seimh*, in the Gaelic, signifying pacific or soothing. When gathered, it is plucked with the left hand. The person thus employed must be silent, and never look back till the business be finished."*

This is the seamrog, or *shamrog*, worn by Irishmen in their hats, as O'Brien says, "by way of a cross on Saint Patrick's day in memory of this great saint." It is said, that when St. Patrick landed near Wicklow, to convert the Irish in 433, the Pagan inhabitants were ready to stone him; he requested to be heard, and endeavoured to explain God to them, as the Trinity in Unity, but they could not understand him; till plucking a trefoil, or shamrog, from the ground, he said, "Is it not as possible for the Father, Son, and Holy Ghost, as for these three leaves, to grow upon a single stalk?" "Then," says Brand, "the Irish were immediately convinced, and became converts to Christianity; and, in memory of which event, the Irish have ever since worn the shamrog, or shamrock, as a badge of honour.

ELECTION RIBBONS.

These party emblems were first introduced March 14th, 1681.—The "Protestant Intelligencer" states, after mentioning the Parliament, that was held at Oxford this year, "on which occasion, the representatives of the city of London assembled at Guildhall on the 17th of March, for the purpose of commencing their journey. Many of the citizens met them there, intending to accompany them part of their way, together with others who were deputed to go to Oxford, as a sort of council to the city members. Some of our ingenious London weavers had against this day contrived a very fine fancy, that is, a blue satin ribband, having these words plainly and legibly wrought upon it, 'No Popery,' 'No Slavery,' which being tied up in knots, were worn in the hats of the horsemen who accompanied our members." Such was the origin of wearing ribbands on electioneering occasions.

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* Kirkmichael, Banffs. Statist. Acc. xii.

PERAMBULATING PARISHES ON ASCENSION DAY.

This custom is of considerable antiquity. Spelman thinks it was derived from the heathens, and that it is an imitation of the feast called Terminalia, which was observed in the month of February, in honour of the god Terminius, who was supposed to preside over bounds and limits, and to punish all unlawful usurpations of land.

In making the parochial perambulations in this country on Ascension Day, the minister, accompanied by the churchwardens and parishioners, used to deprecate the vengeance of God, by a blessing on the fruits of the earth, and implore him to preserve the rights of the parish. This custom is thus noticed by Withers in his Emblems :—

" That every man might keep his own possessions,
Our fathers used in reverent processions,
(With zealous prayers and many a praiseful cheer),
To walk their parish limits once a year;
And well known marks (which sacriligious hands
Now cut or break) so border'd out their lands,
That every one distinctly knew his own,
And many brawls, now rife, were then unknown."

In Lyson's "Environs of London," in the Churchwarden's Book of Children, there is the following :—

1670.	Spent at perambulation dinner - - - -	£3 10 0
	Given to the boys that were whipt -	0 4 0
	Paid for poynts for the boys - - -	0 2 0

THE PASSING BELL.

Men's deaths I tell by doleful knell.
Lightning and thunder I break asunder.
On Sabbath all to church I call.
The sleepy head I raise from bed.
The winds so fierce I do disperse.
Men's cruel rage I do assuage.

The passing bell, so called, because the defunct has *passed* from one state to another, owes its origin to an idea of sanctity attached to bells by the early Catholics, who believed that the sound of these holy instruments of percussion actually drove the devil away from the soul of the departing christian.

" Come list and hark, the bell doth toll
For some but now departing soul,
Whom even now those ominous fowle,
The bat, the night-jar, or screech owl,

Lament; hark! I hear the wilde wolfe howle
In this black night that seems to scowle,
All these my black book shall enscrole.
For hark! still still the bell doth toll
For some but now departing soul."

Rape of Lucrece.

CHIMES.

* "How sweet the tuneful bells responsive peal!
As when at opening morn, the fragrant breeze
Breaths on the trembling sense of wan disease,
So piercing to my heart their force I feel!

And hark! with lessening cadence now they fall,
And now, along the white and level tide,
They fling their melancholy music wide;
Bidding me many a tender thought recall

Of summer days, and those delightful years
When by my native streams, in life's fair prime,
The mournful magic of their mingling chime
First wak'd my wondering childhood into tears!

But seeming now, when all those days are o'er,
The sounds of joy once heard, and heard no more."

Besides the common way of tolling bells, there is also ringing, which is a kind of chimes used on various occasions in token of joy. This ringing prevails in no country so much as in England, where it is a kind of diversion, and, for a piece of money, any one may have a peal. On this account it is that England is called the "ringing island."

Chimes are something very different, and much more musical; there is not a town in all the Netherlands without them, being an invention of that country. The chimes at Copenhagen are one of the finest sets in all Europe; but the inhabitants, from a pertinacious fondness for old things, or the badness of their ear, do not like them so well as the old ones, which were destroyed by a conflagration.

OUTLAWRY.

Some may derive the antiquity of Outlawry from Cain, who, for the murder of his brother, was, as it were, out of the protection of the law; or, as the ancient English would say, "a friendless man;" however, although we cannot ascend so high as Cain, certain it is, that this kind of punishment is very ancient, for Cæsar, speaking of the Druids, saith thus—"Whoever he is that obeys not their sentence, they forbid him their sacrifices, which is amongst them the most grievous of punishments; for they who are thus interdicted, are accounted in the number of the most impious and wicked,—all people shunning them, and refusing their conversation, lest they should receive damage by the infection thereof; nor is justice to be afforded them at their desire, nor any honour allowed unto them."

Bracton describes the nature of our English outlawry thus:—"When any person is outlawed justly, and according to the law of the land, let us see what he suffers by this his outlawry, if after the first summons he doth not appear. First, therefore, be it known, he forfeits his country and the kingdom, and becometh a banished man; such an one as the English call *utlaugh*, but anciently they had wont to call him "a friendless man," whereby it seemeth he forfeiteth his friends, so that if after such outlawry and expulsion, any one shall willingly give him food, and entertain him, or knowingly converse with him in any sort whatever, or shall shelter him and hide him, he is to undergo the same punishment as the person outlawed ought to do, which is to lose all his goods, and also his life, unless it please the king to be more merciful to him," &c.

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* Written at Ostend, July 22, 1787.

CARVING AT TABLE BY LADIES.

This custom, Verstegan says, originated among our Saxon ancestors; and the title of lady sprung from this office, as *laford*, or *loaf-giver* (now lord), was so called from his maintaining a number of dependents; so *leaf-dian* or *loaf-dian*, i. e. loaf server, is the origin of lady, she serving it to the guests.

GAMMON OF BACON AT EASTER.

Drake, in his "Shakspeare and his Times," says, the custom of eating a gammon of bacon at Easter, still maintained in some parts of England, is founded on the abhorrence our forefathers thought proper to express, in that way, towards the Jews at the season of commemorating the resurrection.

EASTER HUNT AT EPPING.

Fitzstephen informs us, that the hunting at Epping and round London at Easter time, commenced in 1226, when king Henry 3d confirmed to the citizens of London, free warren, or liberty to hunt a circuit about their city, in the warren of Staines, Hainhault* forest, &c.; and in ancient times the lord mayor, aldermen, and corporation, attended by a due number of their constituents, availed themselves of this right of chace in solemn guise.

From newspaper reports, it appears that the office of Common Hunt, attached to the mayoralty, is in danger of disuetude. The Epping hunt seems to have lost the lord mayor and his brethren in their corporate capacity, and the annual sport to have become a farcical show.

PETER PENCE.

In 1720, Ina, king of the West Saxons, went to Rome, and made the Pope a present of the tax, since called Peter Pence, or Rome Scot. It was called Peter Pence, because it was to be paid on the feast of St. "Peter ad Vincula;" it was given for maintaining an English school at Rome, though future popes pretended it was a tribute due to the see of Rome from this nation.

NIGHTLY WATCH.

The curfew bell was commanded by William the Conqueror to be nightly rung at eight o'clock, as a warning, or command, that all people should then put out their fires and lights, and continued throughout the realm till the time of Henry 1st, when Stow says, "that it followed. by reason of warres within the realme, that many men gave themselves up to robbery and murders in the night."

It appears that the city of London was subject to these disorders till 1253, when Henry 3d commanded watches to be kept in the cities and borough townes for the preservation of the peace, and further, that if from that time any murder or robbery was committed, the town in which it was done should be liable to the damages thereof. Such was the origin of the Nightly Watch.

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* What is now called Epping Forest, was formerly a part of the Forest of Hainhault.

PRESENTATION OF LORD MAYOR OF LONDON TO THE LORD CHANCELLOR.

King John granted to the citizens of London a charter, impowering them to choose their own mayor, yet by the same power they were generally obliged to present him to the king for his approbation, or, in his absence, to his justiciary; this custom still remaining, he is yearly *presented* to the lord chancellor, which many of the citizens regard as a needless ceremony; 'twill not be improper, says Maitland, to acquaint all who are of that mind, that this confirming power is so essential, that without it, a mere stranger could act as well.

COUNTING OF HOB-NAILS, &c.

The year 1235 is memorable for a little city incident, which has contrived to transmit its remembrance to our times, by means of an annual ceremony at swearing in the sheriff, September 30, before the cursitor barons of the exchequer, which is performed with much solemnity by one of the aldermen, in presence of the lord mayor, who goes into, and continues in the court covered. One Walter le Bruin, a farrier, obtained a grant from the crown of a certain spot of ground in the Strand, in the parish of Clement Danes, whereon to erect a forge for carrying on his business. For this the city was to pay annually an acknowledgement, or quit rent, of six horse shoes, with the nails appertaining, at the King's Exchequer, Westminster. The forge and manufactory exist no longer, but the acknowledgement, after a lapse of so many ages, continues still to be paid.*

BONE-FIRES.

In earlier times they made fires of bones in commemoration of John the Baptist, who, it is said, drove away many dragons when in the wilderness by the burning of bones—" of which they have a great dislike." From this circumstance our bone-fires, although made of wood, derive their cognomen.

FEAST OF ASSES.

The feast of asses in France was held in honour of Balaam's ass, when the clergy, at Christmas, walked in procession, dressed so as to represent the prophets. Suppressed early—before 1445.

BENDING THE KNEE.

Bending the knee, at the name or mention of Jesus, was first ordered by the Roman Catholic church in the year 1275.

HOAXING.

The first hoax of a modern kind on record was practised by a wag in the reign of Queen Anne. It appeared in the papers of that time.

" A well dressed man rode down the king's road from Fulham, at a most furious rate, commanding each turnpike to be thrown open, as he was a messenger, conveying the news of the queen's sudden death. The alarm instantly spread into every quarter of the city; the trained bands, who were on their parade, desisted from their exercise, furled their colours, and returned home, with their arms reversed. The shop-keepers began to collect their sables, when the jest was discovered—not the author of it."

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* Hunter.

GOES OF LIQUOR.

The tavern called the Queen's Head, in Duke's Court, Bow Street, was once kept by a facetious individual of the name of Jupp. Two celebrated characters, Annesley Shay, and Bob Todrington, a sporting man (caricatured by old Dighton, and nicknamed by him the "knowing one," from his having converted to his own use a large sum of money intrusted to him by the noted Dick England, who was compelled to fly the country, having shot Mr. Rolls in a duel, which had a fatal termination), met one evening at the above place, went to the bar, and asked for half-a-quartern each, with a little cold water. In course of time they drank four-and-twenty, when Shay said to the other, "Now we'll go." "O no," replied he, "we'll have another and then go." This did not satisfy the Hibernians, and they continued drinking on till three in the morning, when they both agreed to GO, so that under the idea of going they made a long stay, and this was the origin of drinking or calling for Goes; but another, determined to eke out the measure his own way, used to call for a quartern at a time, and these in the exercise of his humour he called *stays*.

TARRING AND FEATHERING.

This custom, which had grown into dis-use until just prior to the old American war, when it was revived with great avidity to the cost of our custom-house officers on the other side of the Atlantic, takes its data or origin from the following:—

Holinshead says, that in the reign of Richard Cœur de Lion, it was enacted, "If any man be taken with theft or pickery, and therein convicted, he shall have his head polled, and hot pitch poured on his pate, and upon that feathers of some pillow or cushion shaken aloft, that he may thereby be known as a thief, and at the next arrivals of the ships to any land, be put forth of the company to seek his adventures without all hope of return to his fellows."

LAW OF SHIPWRECK.

"A wreck, a wreck! resounds along the strand
And man becomes a tiger for the prey."

By the act of 3d of Edward 1st, cap. 4, and 4th of the same king, cap. 2, it is enacted, that if a man, a dog, or a cat, escape alive out of any ship, such ship shall not be deemed a wreck. On the 6th December, 1824, the ship Dart, of Sunderland, drifted into Portsmouth, without a soul on board; a live cat, however, being found in the cabin, she escaped becoming a droit of the admiralty, and was given in charge of the sheriff, to be delivered to the owners.

FEES, WESTMINSTER ABBEY.

The vile custom of taking fees at Westminster Abbey is of very ancient date. Shirley alludes to it in his pleasant comedy, called "The Bird in a Cage," when Bonomico, a mountebank, observes :

" ——————— I talk as glib,
Methinks, as he that *farms the monuments*.

The dean and chapter, however, in these days, were less exorbitant in their demands, for the price of admission was but one penny to the whole.

The present dean and chapter, in reply to an order of the House of Commons for a return of their receipts arising from the exhibition of the monuments, &c. observe—

" This grant was made to the chapter in 1597, on condition, that receiving the benefits of the exhibition of the monuments, they should keep the same monuments always clean," &c.

Receipts of five years.

1821.........	£ 648 11 11	1823.........	£1664 13 9
1822.........	2317 9 3	1824.........	1529 0 5
1825.........	£1585 0 5		

SPITAL SERMON.

This sermon, yearly preached on Easter Monday at Christ Church, Christ's Hospital, derives its name from the priory and hospital of our blessed lady, St Mary Spital, situated on the east side of Bishopsgate Street, with fields in the rear, which now form the suburb, called Spital-fields. This hospital, founded in 1197, had a large church-yard with a pulpit cross, from whence it was an ancient custom, on Easter Monday, Tuesday, and Wednesday, for sermons to be preached on the resurrection before the lord mayor, aldermen, sheriffs, and others, who sat in a house of two stories for that purpose, the bishop of London and the prelates being above them. In 1594, the pulpit was taken down and a new one set up, and a large house for the governors and children of Christ's Hospital to sit in.* In April 1559, queen Elizabeth came in great state from St. Mary Spital, attended by a thousand men in harness, with shirts of mail and croslets, and morris pikes, and ten great pieces carried through London unto the court, with drums, flutes, and trumpets sounding, and two morris dancers, and two white bears in a cart.† The Spital sermons were, after the restoration, preached at St. Bride's, Fleet Street, but have been since removed to Christ Church, Newgate Street.

LION SERMON.

A merchant of London,‡ about two centuries ago, went on a voyage to Africa ; the ship was wrecked on the coast, and all perished save himself. Exhausted and deeply impressed with his melancholy situation, he lay stretched on the shore, when to his surprise and fright he saw approaching him an immense lion ! Petitioning the Almighty to spare his life, he vowed, in return for such a boon, to give on his arrival in England a part of his wealth to the poor of his parish; likewise to perpetuate his miraculous escape (should it be permitted him), to leave a certain sum* for the preaching of a sermon on the day on which it occurred. The tradition states, his prayer was heard, the lion looked on him and passed him: he shortly after had the gratification to see a vessel approach; he was taken on board, arrived in London, and fulfilled his vow. At the parish church of St. Catherine Cree, in Leadenhall Street, what is called the Lion Sermon is preached, on the day of the aforesaid miraculous escape.

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* Stowe. † Maitland.

‡ Sir John Gager, who was lord mayor of London in 1646.

Mighty monarch of the forest
Noble Nature beats through thee;
All thy actions prove thee honest,
Courageous, merciful, brave, and free.

MAY-POLES.

The May-pole is up
Now give me a cup;
I'll drink to the garlands around it;
But first unto those
Whose hands did compose
The glory of flowers that crown'd it.

Herrick.

London in former times abounded with May-poles,—they were called shafts. Jeffrey Chaucer, writing of a vain boaster, hath these words, alluding to a shaft in Cornhill near to the church of St. Andrew Undershaft.†

" Right well aloft, and high you bear your head,
* * * * * * * * * * *
As you would bear the great shaft of Cornhill "‡

This shaft, or May-pole, was kept in an alley in the vicinity, called Shaft Alley; and on the 1st of May was brought out, dressed with flowers and birds' eggs, and reared up near unto the church, amid the shoutings and rejoicings of the lookers-on.

At Gisor's Hall (Gerrard's) also, was a long shaft, and which was supposed by the ignorant to be the staff of one Geraldus a giant, but which in fact was nothing more than a May-pole, that was wont to be yearly brought out on the 1st of May, and placed before the door.§

A processional engraving, by Vertue, among the prints of the Antiquarian Society, represents a May-pole, at a door or two westward beyond

" Where Catherine Street descends into the Strand "

Washington Irving says, " I shall never forget the delight I felt on first seeing a May-pole,' It was on the banks of the Dee, close by the picturesque old bridge that stretches across the river from the quaint little city of Chester. I already had been carried back into former days by the antiquities of that venerable place; the examination of which is equal to turning over the pages of a black letter volume, or gazing on the pictures in Froissart. The May-pole on the margin of that poetic stream completed the illusion. My fancy adorned it with wreaths of flowers, and peopled the green bank with all the dancing revelry of May day.

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* 20*s*. to the Minister—2*s*. 6*d*. to the Clerk—1*s*. to the Sexton.

† See St. Andrew Undershaft.

‡ Formerly Cornhill extended thus far.

§ Stowe.

"The mere sight of this May-pole gave a glow to my feelings, and spread a charm over the country for the rest of the day; and as I traversed a part of the fair plains of Cheshire, and the beautiful borders of Wales, and looked from among swelling hills down a long green valley, through which 'the Beva wound its wizard stream,' my imagination turned all into a perfect arcadia. One can readily imagine what a gay scene it must have been in jolly old London, when the doors were decorated with flowering branches, when every hat was decked with hawthorn; and Robin Hood, Friar Tuck, Maid Marian, the morris dancers, and all the other fantastic masks and revellers were performing their antics about the May-pole in every part of the city."

The May-pole is of Roman origin, and formed part of the Games of Flora, but it is mere conjecture as to the period when it was first introduced into this country.

WHIPPING OF APPLE TREES.

There are various customs still prevalent in honour of the goddess Pomona, whom it was said presided over fruit. Among others, is that of whipping the apple trees, in order that they may produce a plentiful crop. This custom is still observed at Warkingham in Surrey. Early in the spring the boys go round to several orchards in the parish, and having performed the ceremony, they carry a little bag to the house, when the good woman gives them some meal or oatmeal.

EATON MONTEM.

"But weak the harp now tun'd to praise
When fed the raptur'd sight,
When greedy thousands eager gaze,
Devour'd with deep delight.

When triumph hails aloud the joys
Which on those hours await;
When Montem crowns the Eaton boy's
Long fam'd triennial fete."

The triennial custom of the Eton scholars parading to Salt-hill, and distributing salt, originated in the early days of monkish superstition, when the friars used to sell their consecrated salt for medical purposes.

SWEARING BY BELL BOOK, AND CANDLE.

This originated in the manner of the Pope's blessing the world yearly, from the balcony of St. Peter's at Rome. He holds a wax taper lighted, a Cardinal reads a curse on all heretics, and no sooner is the last word uttered, than the bell tolls, and the Pope changes the curse into a blessing, throwing down his taper among the people.

EASTER.

Easter-day is distinguished by its peculiar name, through our Saxon ancestors, who at this season of the year held a great festival, in honour of the goddess *Eastor*, probably the *astarte* of the Eastern nations. The French call this festival *paques*, derived from the Greek *pascha*, and Hebrew *pesech*, i. e. passover, and whence we have the English *paschal*, as applied to the lamb in the last supper.

The earliest possible day whereon Easter can happen is the 22d of March. It fell on that day in 1818, and cannot happen on that day till the year 2285. The latest possible day whereon Easter can happen is the 25th of April.

"Going a mothering," is from the Roman Catholic custom of going to the mother church on Mid-lent Sunday, to make offerings at the high altar; and that custom of the Roman church is derived from the *hilaria*, or heathen festival, celebrated by the ancient Romans, in honour of the mother of the gods on the ides of March.*—The offerings at the altars were in their origin voluntary, and became church property. At length the parish priests compounded with the church at a certain sum, and these voluntary donations of the people have become the dues known by the name of Easter offerings.

Easter offerings, says another, are derived from the gifts of the wise men of the east at Bethlehem; a custom which the church of England would do well to consider would be more honoured in the breach than the observance. The following clever and amusing satire on the subject will not be misplaced:—

"A few years ago there lived in Lambourne Woodlands one of the Society of Friends. One day just after Easter, the clerk of the parish called upon him for the Easter offerings. The quaker received the clerk very graciously, invited him to eat, drink, and smoke, which was accepted, and the evening was spent very convivially. The clerk was now about to depart, and again asked for his Easter offering, when the quaker replied—'An Easter offering! I have never read of such in the Old or New Testament. I have read of the meat offering, the drink offering, and the burnt offering, all which I have made to thee for a peace offering. If thou art not satisfied, friend, there is one more, which I will make for a trespass offering—an offering of bitter herbs," casting a most significant look at a bundle of ground ash which was placed upon the bacon-rack, when the clerk, laying his hand on the latch of the door, was glad to make a precipitate exit, without even conferring his official blessing.

TANSEY PUDDING ON EASTER DAY.

The eating of tansey pudding at Easter, and particularly on Easter Sunday, is derived from the Romish church. Tansey symbolized the bitter herbs used by the Jews at their paschal; but that the people might show a proper abhorrence of the Jews, they ate also from a gammon of bacon at Easter, as many still do in several country places at this season, without knowing from whence this practice is derived.

KEEPING EASTER AFTER THE ROMAN MANNER.

Whitby, in Yorkshire, was anciently called Streanshall, and has been always proverbial for its legends. Oswy, king of Northumberland, held a council here in the year 663, to determine on the controversy between those who kept Easter after the British manner, and those who kept it after the Roman, which the monk Augustine had introduced. After the party for the first had spoken, the other insisted in answer, that they kept Easter after the manner of Saint Peter, on whom Christ promised to build his church, and who had the keys of Heaven. Upon which the king asked, if it was true that Christ had spoken to Saint Peter?—which the adverse party allowing, the king swore a great oath, that he would not disoblige this porter of Heaven, lest when he came to the gates he should remember him;—and so established the celebration of Easter after the Roman manner.

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* Fosbroke.

CHANTING IN CATHEDRALS.

The practice of singing in Antiphony, i. e. by change or course, now on one side, and now on the other, which is still preserved in cathedrals, was the practice of the churches in the earliest ages of Christianity, and was no doubt derived from the usages of the Jewish ritual.* In the reign of Theodosius, towards the latter end of the fourth century, St. Ambrose, bishop of Milan,† introduced into the churches at that place what is called the Ambrosian chant, in order to rectify the practice of ecclesiastical chanting, which was then falling into great confusion; and St. Augustine, when speaking of his first entrance into the church there after his conversion, says—"The voices flowed in at my ears, truth was distilled in my heart, and the affection of piety overflowed in sweet tears of joy." That splendidly sublime composition the *Te Deum*, is generally attributed to St. Ambrose, though the Benedictine editors of his works do not describe it as his; whilst by Cave and Stillingfleet it is said to have been composed by him in conjunction with St. Augustine; and Usher ascribes it to Nicentius. The method of singing and chanting was, according to Eusebius, first established by St. Ambrose at Antioch, where he had long resided.

UNAPPROPRIATED ROOM IN CATHEDRALS.

A person might enquire the use of a large portion of unappropriated room in some of our ecclesiastical edifices—the answer is, at this time, nothing. But in days when Roman superstition and rites were paramount in this country, it was appropriated to cross-carrying, canopy-carrying, censing, chanting, flower-strewing, and all the other accessories and essentials of the grand pageantry, which distinguished Catholic from Protestant worship. The utmost stretch of Episcopal ceremonial in England can scarcely extend to the use of an eighth part of any of our old cathedrals, each of which, in every essential particular as a building, is papal.

SALIQUE LAW IN FRANCE.

The Salique law, or the ancient and fundamental law of the kingdom of France, usually supposed to have been made by Pharamond, or at least by Clovis, in virtue whereof males are only to inherit. Du Haillan, after a critical examination, declares it to have been an expedient of Philip the Long, in 1316, for the exclusion of the daughter of Lewis Hutin, from inheriting the crown

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* St. Ignatius, who was a disciple of St. John, is generally said to be the first who suggested to the Jewish Christians the method of singing psalms and hymns alternately; dividing the singers into two bands or choirs placed on opposite sides.

† St. Ambrose was constituted bishop of Milan, A. D. 374, and presided over it till A. D. 398.

Father Daniel, on the other hand, maintains, that it is quoted by authors more ancient than Philip the Long, and that Clovis is the real author of it. This law has not any particular regard to the crown of France; it only imports, in general, that in Salic land no part of the inheritance shall fall to any female, but the whole to the male sex. By Salic lands, or inheritances,, were anciently denoted among us, all lands, by whatever tenure held, whether noble or base from the succession whereto women were excluded by the Salic law; for they were by it admitted to inherit nothing but moveables and purchases wherever there were any males.

VOWS.

Among the ingenious contrivances of papal authority and policy, we learn from Erasmus, that vota or vows had been introduced in the thirteenth century, under the pontificate of Boniface the Eightn.

Those who refer the origin of this practice to the council of Chalcedon, speak of vota, of a more simple and dispensable kind; but under Boniface these solemn acts were enjoined on princes, to answer the designs of ecclesiastical policy, and were not only obligatory, but indefeasable. When the mind of a powerful but bigotted prince was agitated between hope and fear, on the bed of sickness, or on the eve of battle, he was informed that the prayers of the church would be efficacious; but those prayers could only be employed by the priest, or listened to by the saint to whom they were addressed, on certain prescribed conditions A monastery was to be erected for a new order of religious votaries, or an extensive domain was to be alienated to those already established. Such is the origin of most of the convents, abbeys, and other temporalities of the papal church.

COIN OF DORT.

Upon the coin of Dort, or Dordrècht, in Holland, is a cow, under which is sitting a milk maid. The same representation is in relievo on the pyramid of an elegant fountain in that beautiful town. Its origin is from the following historical fact:

When the united provinces were struggling for their liberty, two beautiful daughters of a rich farmer, on their way to the town, with milk, observed, not far from their path, several Spanish soldiers, concealed behind some hedges. The patriotic maidens pretended not to have seen any thing, pursued their journey, and as soon as they arrived in the city, insisted upon an admission to the burgomaster, who had not yet left his bed; they were admitted, and related what they had discovered. He assembled the council, measures were immediately taken, the sluices were opened, and a number of the enemy lost their lives in the water. The magistrates, in a body, honoured the farmer with a visit, where they thanked his daughters for the act of patriotism, which saved the town; they afterwards indemnified him fully for the loss he sustained from the inundation; and the most distinguished young citizens, vied with each other, who should be honoured with the hands of those virtuous Milk-Maids.

ARMS OF THE COBBLERS OF FLANDERS.

The emperor Charles 5th, being curious to know the sentiments of his meanest subjects concerning himself and his administration, often went *incog.* and mixed himself in such companies and conversations as he thought proper. One night, at Brussels, his boot requiring immediate mending, he was directed to a cobbler. Unluckily, it happened to be St. Crispin's Day, or holiday, and instead of finding the cobbler inclined for work, he was in the height of his jollity among his acquaintances. The emperor acquainted him with what he wanted, and offered him a handsome gratuity. "What friend!" says the fellow, "do you know no better than to ask one of our craft to work on St. Crispin? Was it Charles himself, I'd not do a stitch for him now; but if you'll come in and drink St. Crispin, do and welcome; we are as merry as the emperor can be." The emperor accepted the offer: but while he was contemplating their rude pleasure, instead of joining in it, the jovial host thus accosts him · "What, I suppose you are some courtier politician or other, by that contemplative phiz; but be you who, or what you will, you are heartily welcome: drink about, here's Charles the Fifth's health." "Then you love Charles the Fifth?" replied the emperor. "Love him!" says the son of Crispin; "aye, aye, I love his long-noseship well enough; but I should love him much better, would he but tax us a little less; but what have we to do with politics? round with the glasses, and merry be our hearts." After a short stay, the emperor took his leave, and thanked the cobler for his hospitable reception. "That," cried he, "you are welcome to; but I would not have dishonoured St. Crispin to-day to have worked for the emperor." Charles, pleased with the good nature and humour of the man, sent for him next morning to court. You must imagine his surprise to see and hear his late guest was his sovereign: he feared his joke upon his long nose must be punished with death. The emperor, however, thanked him for his hospitality, and as a reward for it, bade him ask for what he most desired, and take the whole night to settle his surprise and his ambition. Next day he appeared, and requested that, for the future, the cobblers of Flanders might bear for their arms, *a boot with the emperor's crown upon it.* That request was granted, and, as his ambition was so moderate, the emperor bade him make another. "If," says he, "I am to have my utmost wishes, command that, for the future, the Company of Cobblers shall take place of the Company of Shoemakers." It was, accordingly, so ordained; and, to this day, there is to be seen, a chapel in Flanders, adorned with *a boot and imperial crown* on it: and in all processions, the Company of Cobblers take precedence of the Company of Shoemakers.*

SELKIRK ARMS.

A singular custom is observed at Selkirk, on the conferring of the freedom of that borough. Four or five bristles, such as are used by shoemakers, are attached to the seal of the burgesses' tickets. These the new made burgess must dip in his wine, in token of respect for the "Soulters of Selkirk." This ceremony is on no account dispensed with. The ancient and received tradition affirms, that the Soulters of Selkirk distinguished themselves in the battle of Flodden, eighty in number, and headed by the town clerk, they joined their monarch on his entry into England. James, pleased with the appearance of this gallant troop, knighted the leader, William Brydom, upon the field of battle, from which, few of the men of Selkirk were destined to return. They distinguished themselves in the conflict, and were almost all slain. The few survivors, on their return home, found by the side of Lady-Wood-Edge, the corpse of a female, wife to one of their fellow comrades, with a child suckling at her breast. In memory of this last event, continues the tradition, the present arms of the burgh bear a female with a child in her arms, and seated on a sarcophagus, decorated with the Scottish lion.

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* European Magazine.

LONDON ARMS.

The dagger, which is quartered in the London arms, was granted by Richard 2d. in commemoration of Sir William Walworth, after having felled Wat Tyler to the ground with his mace, having dispatched him with that weapon. The original dagger may be seen in the hand of the statue of Sir William Walworth, in Fishmonger's Hall.

ABLUTIONS OF THE ROMANS ON THE FIRST OF APRIL.

The Romans on the first of April abstained from pleading causes, and the ladies, in particular, performed ablutions under myrtle trees, crowned themselves with its leaves, and offered sacrifices to Venus. This custom originated in a mythological story, that as Venus was drying her wetted hair by a river side, she was perceived by Satyrs, whose gaze confused her:

> " But soon with myrtles she her beauties veil'd,
> From whence this annual custom was entail'd.—*Ovid.*

ORIGIN OF FAIRS.

A fair is a solemn, or greater sort of market, granted to any town or city, by privilege, for the more speedy and commodious providing of such things as the subject needeth. Both the English and French word for fairs seem to come from *feriæ*, because it is incident to a fair, that persons shall be privileged from being arrested or molested in it, from any other debt than that contracted in the fair, or at least was promised to be paid there.

It is observed, that fairs were first occasioned by the resort of people to the Feast of Dedication; and, therefore, in most places, the fairs, by old custom, were held on the same day with the wake, or festival of the saint to whom the church was dedicated, and for the same reason kept in the church-yard.

Our ancestors were particularly anxious to make fairs useful to the public, and not, as many suppose, a public nuisance. Fairs are not to be kept longer than the time allowed, on pain of being seized into the king's hands. No merchant is to sell goods and merchandize in a fair after it is ended, under the penalty of forfeiting double the value of the goods so sold. One fourth goes to the prosecutor, and the rest to the king. 5 Ed. 3d, cap. 13. The citizens of London could not carry their goods to any fair or market out of London, before 3d Hen. 7th, cap. 9, but by that statute, they can take their merchandize to any market or fair in England.

BARTHOLOMEW FAIR.

Stow says, that "to the priory of St. Bartholomew, king Henry 2d, granted the privilege of a faire to bee kept yeerly at Bartholomew-tide, for three daies, to wit, the eve, the day, and the next morrow, to which the clothiers of England, and drapers of London, repaired, and had their boothes and standings within the church-yard of this priory, closed in with walls and gates, locked every night, and watched for safety of men's goods and wares; a court of piepoudres was daily during the faire holden, for debts and contracts. But," continues Stow, "notwithstanding all proclamations of the prince, and also the act of parliament, in place of booths within this churchyard (only letten out in the faire time, and closed up all the yeere after), bee many large houses builded, and the north wal towards Long Lane taken downe, a number of tenements are there erected, for such as will give great rents." "The forrainers," he adds, "were licenced for three daies, the freemen so long as they would, which was sixe or seven daies."*

This was the origin of Bartholomew Fair, over which the charter of Henry 2d, gave the mayor and aldermen criminal jurisdiction during its continuance.

LADY HOLLAND'S MOB.

"Here's Lady Holland's Mob a coming!"

This multitude, composed of the most degraded characters of the metropolis, was accustomed to knock at the doors, and ring the bells, with loud shouting and vociferation; and they often committed gross outrages on persons and property. The year 1822, was the last year in which they appeared in any alarming force, and then the inmates of the houses they assailed, or before which they paraded, were aroused and kept in terror by their violence. In Skinner Street, especially, they rioted undisturbed, until between three and four in the morning: at one period that morning, their number was not less than 5,000, but it varied as parties went off, or came in, to and from the assault of other places.

It has been supposed, that this mob first arose, and has been continued, in celebration of a verdict obtained by a Mr. Holland, which freed the fair from toll; but this is erroneous; it may be traced as far back as the Commonwealth, when the ruling powers, in an attempt to suppress the fair, were defeated by the Holland Interest. They first assemble in Cloth Fair, at the Hand and Shears.

HORN FAIR.

At the pleasant village of Charlton, on the north side of Blackheath, about eight miles from London, a fair is held annually on St. Luke's day. It is called Horn Fair, from the custom of carrying *Horns* at it formerly, and the frequenters still wearing them! Upon taking the air down the river, (from London) on the left hand, lies Ratcliffe, a considerable suburb. On the opposite shore, is fixed a long pole, with *Ram's Horns* upon it, the intention of which was vulgarly said to be a reflection upon wilful and contented cuckolds.† An old newspaper states, that it was formerly a custom, for a procession to go from some of the inns in Bishopsgate Street, in which were a king, a queen, a miller,‡ a counsellor, &c. and a great number of others, with horns in their hats, to Charlton, where they went round the church three times. This was accompanied by so many indecencies on Blackheath, such as the whipping of females with furze, &c. that it gave rise to the proverb, "all is fair at Horn Fair."§ Others say, the horn-bearing at this fair, may be conjectured to have originated from the symbol, accompanying the figure of St. Luke;

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* Bartholomew Fair was limited in 1750, to three days, besides the proclamation day.

† Hentzner. ‡ Cuckold's Point. § Brand.

as he is represented in the act of writing, with an ox, or cow, by his side, whose horns are conspicuous.

PECKHAM FAIR.

" Rare doings at Camberwell."—" All holiday at Peckham."

Peckham is said to be only a continuation of Camberwell, and not a district fair; yet, there is a tradition, that king John, hunting there, killed a stag, and was so well pleased with his sport, that he granted the inhabitants a charter for a fair. It may be inferred from the "right merrie" humour of this monarch at the close of his sport, that it was somewhat in different style to that of Henry 5th; for he, "in his beginning thought it meere scofferie to pursue anie fallow deere with houndes or greihounds, but supposed himselfe always to have done a sufficient act when he had tired them by his own travell on foot." *

MAY FAIR.

The locality adjacent to the west end of Piccadilly derives its name from a celebrated *fair* formerly held here, which commenced on the first of *May*, and from whence it was called *May Fair*.

Mr. Carter, the antiquary, says, in a communication to his valued friend, the venerable Sylvanus Urban, and which is dated March 6th, 1816. Fifty years have passed away since this place of amusement was at its highest attraction: the spot where the fair was held, still retains the name of May Fair, and exists in much the same state as at the above period: for instance, Shepherd's Market, and houses surrounding it, on the north and east sides, with White Horse Street, Shepherd's Court, Sun Court, Market Court. Westwards, an open space extending to Tyburn, (now Park Lane) since built upon, in Chapel Street, Shepherd's Street, Market Street, Hertford Street, &c.; southwards, the noted Ducking Pond, house, and gardens, since built upon, in a large riding-school, Carrington Street, (the noted Kitty Fisher lived in this street), &c. He then proceeds to enumerate the amusements of the fair, such as dramatic performances, duck-hunting, fire-eating, sausage-eating, prize-fighting, cudgelling, ass-races, bull-baiting, grinning for a hat, running for a shift, and various other amusements, which the Londoners in those days amused themselves with.

STOURBRIDGE FAIR.

Fuller relates, Stourbridge Fair is so called, from Stour, a little rivulet, (on both sides whereof it is kept) on the east of Cambridge, whereof this original is reported.

A clothier of Kendal, a town characterized to be *lani ficii gloria et industria præcellens*, casually wetting his cloth in water, in his passage to London, exposed it there to sale, on cheap terms, as the worse for wetting, and yet, it seems, saved by the bargain. Next year he returned again, with some other of his townsmen, proffering drier and dearer cloth to be sold. So that within a few years, hither came a confluence of buyers, sellers, and lookers-on, which are the three principals of a fair.

In memoriâ thereof, Kendal men challenge some privilege in that place, annually choosing one of the town to be chief, before whom an antic sword was carried with some mirthful solemnities, disused of late, since these sad times, which put men's minds into more serious employments. This was about 1417.

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* Holingshead.

ASTLEY'S PRIZE WHERRY.

Formerly, Philip Astley, the celebrated proprietor of the theatre, called after him, was accustomed to give fire-works, on our late venerable monarch's birth-day, from barges moored in the centre of the Thames, off Stangate, when the performances of the theatre were over. An accident, however, happening on one occasion, and many lives being lost, they were discontinued, and a Prize Wherry given away every anniversary, till a year or so after Mr. Astley's death, when the old custom was done away with.

DOGGETT'S COAT AND BADGE.

The first of August has long been famed for the rowing match for "Doggett's Coat and Badge"; so called, from Thomas Doggett, the actor, who died 1721. He left a sum of money, vested in the Fishmonger's Company, for the annual purchase of a waterman's coat, and silver badge, to be rowed for on the first of August, by young watermen, who had finished their apprenticeship; betwixt Old Swan Stairs, London Bridge, and the Old Swan at Chelsea. Such is the origin of this annual custom.

RIDING THE BLACK LAD.

A singular custom prevails at Ashton-under-Lyne, on Easter Monday. Every year, on that day, a rude figure of a man, made of an old suit of clothes stuffed with rags, hay, &c., is carried on a horse through all the streets. The people who attend it call at every public house, for the purpose of begging liquor for its thirsty attendants, who are always numerous. During its progress the figure is shot at from all parts. When the journey is finished, it is tied to the market cross, and the shooting is continued till it is set on fire, and falls to the ground.

This custom, it is said, originated with one of the Ashetons, who possessed a considerable landed property in this part of Lancashire. He was Vice Chancellor to Henry 6th, who exercised great severity on his own lands, and established the *gool* or *guld* riding. He is said to have made his appearance on Easter Monday, clad in black armour, and on horseback, followed by a numerous train, for the purpose of claiming the penalties, arising from the neglect of farmers clearing their corn of the "carr gulds."* The tenants looked upon this visit with horror, and tradition has still perpetuated the prayer that was offered for a deliverance from his power:

"Sweet Jesu, for thy mercy's sake,
And for thy bitter passion;
Save us from the axe of the Tower,
And from Sir Ralph of Asheton"

It is alledged, that on one of his visits on Easter Monday, he was shot, as he was riding down the principal street, and that the tenants took no trouble to find out the murderer, but entered into a subscription, the interest of which was to make an effigy to his memory. At the present day, however, the origin is never thought of, and the money is derived from publicans, whose interests it is to keep up the custom.

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* Corn Marygold.

RIDING STANG.

This is a custom peculiar to the north of England; its origin, however, is uncertain. The Stang is a Cowlstaff; the *Cowl* is a water vessel, borne by two persons on the Cowl-*staff*, which is a stout pole whereon the vessel hangs. "Where's the *Cowl-staff*?" cries Ford's wife, when she purposes to get Falstaff into a large buck basket, with two handles; the Cowl-staff, or *Stang*, is produced, and being passed through the handles, the fat knight is born off by two of Ford's men. A writer in the Gentleman's Magazine, 1791, says, that "in Westmoreland and Cumberland, on the first of January, multitudes assemble early in the morning with baskets and Stangs, and whoever does not join them, whether inhabitant or stranger, is immediately mounted across the Stang, and carried, shoulder height, to the next public house, where sixpence liberates the prisoner"

Riding the Stang is adopted in Yorkshire, among the lower orders, on the discovery of any frailty, on the side of either man or wife. A stang is then procured, on which "a good natured friend" mounts, and is borne through the streets in the dusk of the evening, on the shoulders of two men, preceded by a man carrying a lanthorn. At every 50 yards, or so, they make a halt, when the exalted personage roars out somewhat similar to the following:

Good neighbours attend, while I you harangue,
'Tis neither for your sake, nor my sake,
That I ride the Stang.
But it is for the wife of Oliver Gray
That I ride the Stang.

This oration being concluded, the mob hurrahs, and after repeating it in different places, proceed to the residence of the frail one, where they conclude with hootings and jeerings, and then disperse.

ROAST PIG!

"A flower—cropped in its prime."

Elia, maintains, that of all the delicacies in the whole eatable world, Roast Pig is the most delicious and delicate. "I speak," he says, "not of your grown porkers, things between pig and pork, those hobydehoys, but a young and tender suckling, under a moon old, guiltless as yet of the stye, with his voice as yet not broken, but something between a childish treble and a grumble, the mild forerunner, or prœludium of a grunt."

Elia, quotes from a Chinese MS. that roast pig, like a great many other important discoveries, was purely accidental, as follows, viz. "the swine-herd, Hoti, having gone out into the woods one morning, as his manner was, to collect mast for his hogs, left his cottage in the care of his eldest son, Bo-bo, a great lubberly boy, who, being fond of playing with fire, as younkers of his age commonly are, let some sparks escape into a bundle of straw, which, kindling quickly, spread the conflagration over every part of their poor mansion, till it was reduced to ashes. Together with the cottage, (a sorry antediluvian makeshift of a building, you may think it) what was of much more importance, a fine litter of new-farrowed pigs, no less than nine in number, perished. China pigs have been esteemed a luxury all over the East, from the remotest periods that we read of. Bobo, was in the utmost consternation, as you may think, not so much for the sake of the tenement, which his father and he could easily build up again with a few dry branches, and the labour of an hour or two, at any time, as for the loss of the pigs. While he was thinking what he should say to his father, and wringing his hands over the smoaking remnants of one of those untimely sufferers, an odour assailed his nostrils, unlike any scent which he had before experienced. What could it proceed from? not from the burnt cottage; he had smelt that smell before: indeed, this was by no means the first accident of the kind, which had occurred through the negligence of this unlucky young fire-brand. Much less did it resemble that of any known herb, weed, or flower. A premonitory moistening at the same time overflowed his nether lip. He knew not what to think. He next stooped down to feel the pig, if there were any signs of life in it. He burnt his fingers, and to cool them, he applied them, in his booby fashion, to his mouth. Some of the crumbs of the scorched skin had come away with his fingers, and for the first time in his life, (in the world's life indeed, for before him no man had known it), he tasted—*crackling!* Again he felt and fumbled at the pig. It did not burn him so much now, still he licked his fingers from a sort of habit. The truth, at length, broke into his slow understanding, that it was the pig that smelled so, and the pig that tasted so delicious; and, surrendering himself up to the new-born pleasure, he fell to tearing up whole handfulls of the scorched skin with the flesh next it, and was cramming it down his throat in his beastly fashion, when his sire entered, amid the smoaky rafters, armed with a retributory cudgel, and finding how affairs stood, began to rain blows upon the young rogue's shoulders, as thick as hailstones, which Bo-bo heeded not, any more than if they had been flies. The tickling pleasure which he experienced in his lower regions, had rendered him quite callous to any inconveniences he might feel in those remote quarters. His father might lay on, but he could not beat him from his pig. Bo-bo, in the afternoon, regardless of his father's wrath, and with his scent wonderfully sharpened since morning, soon raked out another pig, and fairly rending it asunder, thrust the lesser half by main force into the fists of Ho-ti; still shouting out, "Eat, eat, eat the burnt pig, father: only taste; O Lord!" with such like barbarous ejaculations, cramming all the while as if he would choke. The narrative relates, that Ho-ti trembled every joint while he grasped the abominable thing, wavering whether he should not put his son to death for an unnatural young monster, when the crackling scorched his fingers, as it had done his sons, and applying the same remedy to them, he in his turn tasted some of its flavour, which, make what sour mouths he would for a pretence, proved not altogether displeasing to him. In conclusion, (for the manuscript here is a little tedious), both father and son fairly set down to the mess, and never left off till they had dispatched all that had remained of the litter. Bo-bo was strictly enjoined not to let the secret escape, for the neighbours would certainly have stoned them for a couple of abominable wretches, who could think upon improving the good meat which God had sent them. Nevertheless, strange stories got about. It was observed, Ho-ti's cottage was burnt down now, more frequently than ever. Nothing but fires from this time forward. Some would break out in broad day, others in the night-time. As often as the sow farrowed, so sure was the house of Ho-ti to be in a blaze; and Ho-ti himself, which was the more remarkable, instead of chastising his son, seemed to grow more indulgent to him than ever. At length they were watched, the terrible mystery discovered, and father and son summoned to take their trial at Pekin, then an inconsiderable assize-town.

Evidence was given, the obnoxious food itself produced in court, and verdict about to be pronounced, when the foreman of the jury, begged that some of the burnt pig, of which the culprits stood accused, might be handed into the jury box. He handled it, and they all handled it, and burning their fingers, as Bo-bo and his father had done before them, and nature prompting to each of them the said remedy, against the face of all the facts, and the clearest charge which judge had ever given—to the surprise of the whole court, townsfolk, strangers, reporters, and all present; without leaving the box, or any manner of consultation whatever, they brought in a simultaneous verdict of *Not Guilty*.

The judge, who was a shrewd fellow, winked at the manifest iniquity of the decision; and when the court was dismissed, went privily, and bought up all the pigs that could be had for love or money. In a few days his lordship's town-house was observed to be on fire. The thing took wing, and now there was to be seen fires in every direction. Fuel and pigs grew enormously dear all over the district. The insurance offices, one and all, shut up shop. People built slighter and slighter every day, until it was feared, that the very science of architecture would in no long time be lost to the world. Thus this custom of firing houses continued, till in process of time, says the manuscript, a sage arose, like our Locke, who made a discovery, that the flesh of swine, or indeed of any other animal, might be cooked, (burnt, as they called it) without the necessity of consuming a whole house to dress it. They commenced with a gridiron; then came the string and the spit. By such slow degrees, continues the manuscript, do the most useful, and seemingly the most obvious arts, make their way among mankind!

COUNSELLOR'S FEES.

Counsellor's fees were not known till the reign of our Edward 3d. The counsellors up to that period were considered as holding honorary situations. It is true, they had a certain stipend from the crown, but it was "no cure, no pay," as regarded their client.

Up to the reign alluded to, the king generally presided, (especially Edward the First, who was called our English Justinian) in the King's Bench;* hence the honour of pleading before the sovereign, was considered in a measure equivalent to a golden fee. It was at the latter end of this monarch's reign, that giving fees were first practised. The custom, however, had prevailed long before in other countries. The translator of the Hedaya, (a Commentary on the Mussulman Laws) in his preliminary discourse, mentions, among the most celebrated lawyers of India, (native) one Aboo Yoosaf, who flourished about A.D. 750. He not only acquired a high degree of fame by his legal knowledge, but also amassed a very considerable fortune in the space of a few years. He is reported to have been a person of great acuteness, ready wit, and prompt in expedients; of which a remarkable instance is recorded in the Negaristan, whereby he obtained, in one night, fees to the amount of 50,000 gold denars, at a round computation, 20,000*l.*! What would some of our celebrated lawyers say to this? Their paltry fees of two or three hundred guineas, would have been mere drops in the bucket of Aboo Yoosaf.

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* See origin of term Banco Regis.

DE COURCY PRIVILEGE.

The privilege, which this family enjoy, of standing before the king covered, was granted, it is said, by king John, in 1203; in consequence of one of that family having vanquished a foreign knight, who had challenged every court in Europe, and up to that period had carried off every laurel.

COURTING ON SATURDAY NIGHTS.

Even in cities, amid the more busy haunts of men, on a Saturday evening, we toast "Sweethearts and Wives," and this arose out of the country courtings on the night of the same day. It was an ancient practice to cease from all servile labour at three o'clock on Saturday afternoon, and to attend evening prayers preparatory for the ensuing Sabbath. This vigil offered a convenient opportunity for courting, which custom continued after religious observances had ceased.

WILLS.

Roman Wills were sealed by seals applied after they had pierced the deeds, and had passed the linen envelope three times through the holes, a method established in the time of Nero, against forgers, and adopted in Germany and Gaul, where it remained till the middle age. Outside the will, were written the names of those who had affixed their seals.

Upon the first page, or left hand tablet, were written the names of the principal heirs; upon the second, or right hand tablet, the names of the legatees. To this Horace alludes. The Greek wills were signed and sealed in the presence of the magistrate. Cicero shews how easy of detection were the Roman testamentary tablets. Anglo-Saxon wills were written on three copies, each to match, like a tally, and after being read over in the presence of various persons, were severally consigned to the separate custodies, and this custom continued to the 15th and 16th centuries; for then Lord Maurice Berkeley, before he went abroad, left three several wills in the custody of three several friends, lest any one should be lost.

Du Cange, mentions wills written on wood, or bark; the latter in 699. Church chests were the depositaries of wills. From the Norman Conquest, they had been generally written in Latin; but in the reign of Edward the Third, English was used. Wills were made so far back as the reign of Henry 1st, (says another writer) in 1100; there was no law, however, to make them binding. Wills to devise lands were first established *by law*, in the reign of Henry 8th, and universally so, as to all real and moveable property, at the Restoration.

The first will of a Sovereign of England, on record, is that of Richard 2d, in 1399.

There is little doubt, but wills originated with the Egyptians, although, not used in Europe till ages after.

MOURNING.

Mourning, among the ancients, was expressed by very different signs, as by tearing their clothes, wearing sackcloth, laying aside crowns and other ensigns of honour; thus Plutarch, in his life of Cato, relates, that from the time of his leaving the city with Pompey, he neither shaved his head, nor, as usual, wore the crown or garland. A public grief was sometimes testified by a general fast. Among the Romans, a year of mourning was ordained, by law, for women who had lost their husbands. In public mourning, the shops of Rome were shut up; the senators laid aside their laticlavian robes, the consuls sat in a lower seat than usual, and the women put aside all their ornaments.

The colours of the dress, or habit, worn to signify grief, are different in different countries. In Europe, the ordinary colour for mourning is *black;* in China it is white, a colour that was the mourning of the ancient Spartan and Roman ladies; in Turkey it is blue, or violet; in Egypt, yellow; in Ethiopia, brown; and kings and cardinals mourn in purple.

Every nation and country gave a reason for their wearing the particular colour of their mourning: *black,* which is the privation of light, is supposed to denote the privation of life; white is an emblem of purity; yellow is to represent, that death is the end of all human hopes, because this is the colour of leaves when they fall, and flowers when they fade; brown denotes the earth, to which the dead return; blue is an emblem of the happiness which it is hoped the deceased enjoys; and purple, or violet, is supposed to express a mixture of sorrow and hope.

The custom of mourning for the dead in shrieks and howlings, is of great antiquity, and prevails almost universally among the followers of Mahomet.

INTERMENTS AND CHURCH-YARDS.

> "We read their monuments—we sigh—and while
> We sigh, we sink, and are what we deplored:
> Lamenting, or lamented all our lot."

Agreeably to the Old Roman Law of the Twelve Tables, the places of inhumation of the ancients, were universally excluded from the precincts of their cities. In England, church-yards for burial, are not of earlier date than the year 750, and the moderns would have done well if they had followed the custom of the ancients, in burying not within the city, but without its walls.

Clemens is of opinion, that the tombs of the Atheneans, (see article Mausoleum) were the origin of all their temples. He says, the first place of worship in the Acropolis of Athens, was the Sepulchre of Cecrops; upon which spot the Parthenon was afterwards erected.

The ceremonies of sepulture vary with most nations, and have undergone various changes even in this country. Spelman says, "much more joyous was the ceremony of sepulture among the Anglo-Saxons than that of marriage. The house in which the body lay till its burial, was a perpetual scene of feasting, singing, dancing, and every species of riot. This was very expensive to the family of the deceased; and in the north it was carried so far, that the corpse was forcibly kept unburied by the visiting friends, until they were certain that they had consumed all the wealth that the deceased had left behind him, in games and festivity. In vain did the church exert itself against such enormities. The custom had prevailed during the times of Paganism, and was much too pleasant to be abandoned by the half Christians of the early centuries."

One extreme, however, begets another; symbols, relics, and miracles followed. Happily, enlightened Christianity has, in a great measure, abolished the frequent representations of mortality in all its shapes, and the silly ornaments of "death's head and marrow-bones," adopted by former ages in the decorations of their sculptured monuments, and of their ecclesiastical buildings. These arose in the monkish days of bigotry and superstition; the deluded people terrified into a belief, that the fear of death was acceptable to the great author of their existence; contemplating it amidst the ideas the most horrid and disgusting; excited gloom and melancholy in their minds, and altogether losing sight of the consolatory doctrines of the gospel, which regard death in no terrible point of view whatever.

Were every place of sepulture like unto the celebrated one of Pere la Chase, (see article under this head) at Paris, how much more consistent and conformable they would be with the mild spirit of Christianity; instead of the disgusting receptacles which disgrace every large town in England, and which are strong evidences that bigotry and superstition have still their strong hold in this boasted land of liberty and freedom.

HEARSES.

Du Cange says: hearses erected in the church were anciently common, and the term signified a candlestick, furnished with different lights, and erected at the head of the cenotaph. We are told also, that about the time of Edward 3d, began the use of hearses, composed entirely of wax lights, called *castra doloris,* (keeps of grief). Hearses over the grave for a continuance, and with lights, occur long before and after. As to moveable hearses, they were of different forms, and not of so early an origin. The term, as applied to the vehicle containing the body, was first used in the reign of William and Mary. So late as the reign of Charles 2d, at the burial of a peer, the body was borne on men's shoulders to the grave.

BILLS OF MORTALITY.

Bills of Mortality took rise (says Pennant) in 1592; in which year began a great pestilence, which continued till the 18th of December, 1595. During this period they were kept, in order to ascertain the number of persons who died: but when the plague ceased, the bills were discontinued. They were resumed again in 1603. At the original institution there were only 109 parishes; others were gradually added, and by the year 1681, the number was 132. Since that time 14 more have been added, so that the whole amounts to 146, *viz.*

97 Within the Walls.
16 Without the Walls.
23 Out Parishes in Middlesex and Surrey.
10 in the City and Liberties of Westminster.

DIVORCES.

> " 'Twas Parisian aspect which upset old Troy
> And founded Doctor's Commons: I have conned
> The History of *Divorces*, which, though checquered,
> Calls Ilion's the first damages on record."—*Byron*.

Rabbi Hillet, (says Basnages, in his History of the Jews) maintained, that if a wife let the meat be too much roasted, it was a sufficient reason for a husband to divorce her!

JUDGE'S BOUQUETS.

The practice of judges having a nosegay placed before them, is not, as is generally imagined, a mere preservation against the close air of a crowded court, but is the relic of a primitive and antient custom of the judge holding the *bough,* or scepter of justice, in his hand: it was formerly called a *bouquet,* or little bough, whence the French took their word *bouquet* for a nosegay.

SECTION X.

ERAS, MONTHS, WEEKS, DAYS, &c.

SUMMER.

" Now cometh welcome Summer with great strength,
Joyously smiling in high lustihood,
Conferring on us days of longest length,
For rest or labour, in town, field, or wood ;"

The word *Summer* is derived from *Sun*, or rather from its prevalence at the season of the year so named. It was originally *Sun-ner*, or *Sun-mer;* the latter syllable as in many other instances, being introduced for the sake of harmony.

WINTER.

The word *Winter* is derived from the *Wind*, i. e. the time of year when the wind is most prevalent, or boisterous : the *t* having taken place of the *d*; and the *er* being merely added to harmonize the word.

MONTH.

This term, as applied to the twelve divisions of the year, is derived from our Saxon ancestors, who called it *Monat* or *Monath.*

JANUARY.

This is the first, and generally the coldest day in the year, says Hone, in his "Every Day Book." It derives its name from *Janus*, a deity represented by the Romans with two faces, because he was acquainted with past and future events.

FEBRUARY.

" —— Then came cold February, sitting
In an old waggon, for he could not ride,
Drawn of two fishes, for the season fitting,
Which through the flood before did softly slide
And swim away; yet had he by his side,
His plough and harnesse fit to till the ground,
And tooles to prune the trees, before the pride
Of hasting prime did make them burgeon round.
Spenser.

This month has Pisces, or the fishes for its zodaical sign. Numa, who was chosen by the Roman people to succeed Romulus as their king, and became their legislator, placed it the second in the year, as it remains with us, and dedicated it to Neptune, the lord of waters. Its name is from *Februa*, or *Feralia*, sacrifices offered to the gods at this season.

MARCH.

"Sturdy March with brows full sternly bent
And armed strongly, rode upon a ram;
The same which over Hellespontus swam;
Yet in his hand a spade he also hent,
And in a bag all sorts of weeds ysame,
Which on the earth he strewed as he went,
And fill'd her womb with fruitful hope of nourishment."
Spenser.

March is the third month of the year; with the ancients it was the first: according to Mr. Leigh Hunt, from Ovid, the Romans named it Mars, the god of war, because he was the father of their first prince. As to the deity's nature, March has certainly nothing in common with it; for though it affects to be very rough, it is one of the best-natured months in the year, drying up the superabundant mixture of winter with its fierce winds, and thus restoring us our paths through the fields, and piping before the flowers like a Bachanal.

APRIL.

"Next came fresh April, full of lustyhed,
And wanton as a kid whose horne new buds;
Upon a bull he rode; the same which led
Europa floating through th' Argolick fluds:
His horns were gilden all with golden studs,
And garnished with garlands goodly dight,
Of all the fairest flowers and freshest buds
Which th' earth brings forth; and wet he seem'd in sight
With wars, through which he waded for his love's delight."
Spenser.

This is the fourth month of the year. Its Latin name is *Aprilis*, from *Aperio*, to open or set forth. The Saxons called it *Oster*, or *Eastermonath*, in which month the feast of the Saxon goddess *Eastre, Easter*, or *Eoster*, is said to have been celebrated.* April, with us, is sometimes represented as a girl clothed in green, with a garland of myrtle and hawthorn buds; holding in one hand primroses and violets, and in the other the zodiacal sign Taurus, or the bull, into which constellation the sun enters during this month.

MAY.

"Then came fair May, the fayrest mayd on ground,
Deckt all with dainties of her season's pryde,
And throwing flow'res out of her lap around:
Upon two brethrén's shoulders she did ride,
The twinnes of Leda; which on either side
Supported her, like to their soveraine queene.
Lord! how all creatures laught, when her they spide,
And leapt and daunc't as they had ravisht beene!
And Cupid selfe about her fluttred all in greene."
Spenser.

So hath divinest Spenser represented the fifth month of the year, in the grand pageant which, to all who have seen it, is still present; for neither laureate' office, nor the poet's art, hath devised a spectacle more gorgeous. Castor and Pollux, "the twinnes of Leda," who appeared to sailors in storms, with lambent fires on their heads, mythologists have constellated in the firmament, and made still propitious to the mariner. *Maia*, the brightest of the Pleiades, from whom some say this month derived its name, is fabled to have been the daughter of Atlas, the supporter of the world, and Pleione, a sea-nymph.

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* Sayer's Disquisitions.

Others ascribe its name to its having been dedicated by Romulus to the *Majores*, or Roman senators. Verstegan affirms of the Anglo-Saxons, that "the pleasant moneth of May, they termed by the name of *Trimilki*, because they then milked their kine three times in the day."

JUNE.

"And after her came jolly June array'd
All in green leaves, as he a player were;
Yet in his time he wrought as well as play'd,
That by his plough-irons mote right well appeare.
Upon a crab he rode, that him did bare,
With crooked crawling steps an uncouth pase,
And backward-yode, as bargemen wont to fare
Bending their force contrary to their face;
Like that ungracious crew which faines demurest grace."
Spenser.

Mr. Leigh Hunt observes, in his "Months," that the name of June, and indeed that of May, gave rise to various etymologies; but the most probable one derives it from *Juno*, in honour of whom, a festival was celebrated at the beginning of the month. He says, it is now complete summer:

"Summer is ycomen in,
Loud sing Cuckoo;
Groweth seed,
And bloweth mead,
And springeth the weed new."

Our Saxon ancestors called it *Weyd-monat*, because their beasts then did *weyd* in the meadows. Verstigan says, the Teutonicke *weyd* signifies "*wade*, which we understand of going through watrie places, such as medows are wont to be."

JULY.

"Then came hot July, boiling like a fire,
That all his garments he had cast away.
Upon a lyon raging yet with ire
He boldly rode, and made him to obey:
(It was the beast that whilom did forray
The Nemœan forest, till the Amphitrionide
Him slew, and with his hide did him array:)
Behind his backe a sythe, and by his side
Under his belt he bore a sickle circling wide."
Spenser.

This is the seventh month of the year. According to ancient reckoning it was the fifth, and called *Quintilis*, until Mark Antony denominated it July, in compliment to Caius Cæsar, the Roman dictator, whose name was Julius, who improved the calendar, and was born in this month.

July was called by the Saxons *henmonath*, which probably expressed the meaning of the German word *hain*, signifying wood, or trees; and hence *henmonath* might mean *foliage* month. They likewise called it *heymonath*, or *haymonth*; "because," says Verstegan, "therein they usually mowed and made their hay harvest;"

and they also denominated it *Lida-aftera,* meaning the second Lida, or second month after the sun's descent.*

AUGUST.

"The eighth, was August, being rich array'd
In garmente all of gold downe to the ground:
Yet rode he not, but led a lovely mayd
Forth by the lily hand, the which was crown'd
With eares of corne, and full her hand was found.
That was the righteous virgin, which of old
Liv'd here on earth, and plenty made abound;
But after wrong was lov'd, and justice solde,
She left th' unrighteous world, and was to heav'n extoll'd."
Spenser.

August is the eighth month of the year. It was called *Sextilis* by the Romans, from its being the sixth month in their calendar, until the senate complimented the emperor Augustus, by naming it after him, and through them it is by us denominated August. Our Saxon ancestors, according to Verstegan, called it *Arn-monat,* (more rightly *barn-moneth)* intending thereby the then filling of their barnes with corne.

SEPTEMBER.

"Next him September marched eke on foot;
Yet he was heavy laden with the spoyle
Of harvest's riches, which he made his boot,
And him enriched with bounty of the soyle;
In his one hand, as fit for harvest's toyle,
He held a knife-hook; and th' other hand
A pair of weights, with which he did assoyle
Both more and lesse, where it in doubt did stand,
And equal gave to each as justice duly scanned.
Spenser.

This, which is the ninth month of the year, was anciently the seventh, as its name imports, which is a compound of *Septem,* seven, and *imber,* a shower of rain, from the rainy season usually commencing at this period of the year.

Our Saxon ancestors called this month *Gerst-monat,* "for that barley which that moneth commonly yeelded was antiently called *gerst,* the name of barley being given to it by reason of the drinke therewith made, called *beere,* and from *beerlegh* it came to be *berlegh*, and from *berleg* to *barley*." †

OCTOBER.

"Then came October, full of merry glee,
For yet his noule was totty of the must,
Which he was treading, in the wine-fat's see,
And of the joyous oyle, whose gentle gust
Made him so frollick, and so full of lust:
Upon a dreadful Scorpion he did ride,
The same which by Dianaes doom unjust
Slew great Orion; and eeke by his side
He had his plough-share, and coulter ready tyde."
Spenser.

This, which is the tenth month of the year, was called by our Saxon ancestors *Wyn* monat, *wyn* signifying wine; "and albeit, they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining.* The derivation of the word October, is by some supposed to have originally been from Octavius Cæsar; but this is very doubtful.

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* Dr. F. Sayers.

† Verstegan.

NOVEMBER.

"Next was November; he full grown and fat
As fed with lard, and that right well might seeme;
For he had been fatting hogs of late,
That yet his browes with sweat did reek and steam;
And yet the season was full sharp and breem;
In planting eeke he took no small delight,
Whereon he rode, not easie was to deeme;
For it a dreadful Centaure was in sight,
The seed of Saturn and fair Nais, Chiron hight.
Spenser.

This, which is the eleventh month of the year, was called by our Saxon ancestors *Wint-monat,* to wit, Wind-moneth, whereby wee may see, that our ancestors were in this season of the yeare made acquainted with blustering Boreas; and it was the antient custome for shipmen then to shroud themselves at home, and to give over seafaring, (notwithstanding the littleness of their then used voyages) nor till blustring March had bidden them well to fare.† They likewise called it *Blot-monath.* In the Saxon, *blot* means *blood;* and in this month they killed great abundance of cattle for winter-store, or according to some, for purposes of sacrifice to their deities.‡ The derivation of November is seemingly lost.

DECEMBER.

"And after him came next the chill December;
Yet he through merry feasting which he made
And great bonfires, did not the cold remember;
His Saviour's birth so much his mind did glad.
Upon a shaggy bearded goat he rode,
The same wherewith dan Jove in tender years,
They say was nourisht, by the Idæan mayd;
And in his hand a broad deepe bowle he beares,
Of which he freely drinks an health to all his peers."
Spenser.

By our ancestors, December had his due appellation given him in the name of *Winter-monat,* to wit, *Winter-moneth;* but after the Saxons received Christianity, they then, of devotion to the birth-time of Christ, termed it by the name of *heligh-monat,* that is to say, *holy-moneth.* § They also called it *mid-winter-monath,* and *guil-erra,* which means the former or first *guil.* The feast of *Thor,* which was celebrated at the winter solstice, was *guil,* from *iol,* or *ol,* which signified *ale,* and is now corrupted into *yule.* This festival appears to have been continued throughout part of January. ‖ The term December seems to have been given to this month at the period of the alteration of the calendar by the Romans, and is derived from the *decemvir.* ¶

DAYS OF THE WEEK.

"Name the day."

The division of time has been very ably and satisfactorily accounted for, by several able writers, but they either totally neglect the derivation of their terms, or treat them in a slovenly manner. The days of the week have been particularly neglected, for, although some obscurity may envelope the origin of their cognomens, yet surely some light may be thrown on the matter.

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* Verstegan. † Verstegan. ‡ Dr. F. Sayer.
§ Verstegan. ‖ Dr. F. Sayers. ¶ See August.

Monday was a day which the Romans devoted to alms-giving; *Maund* signifying a gift, hence the term Maundy or Monday. Again, for instance, we have our Maundy Thursday,* a day on which alms is given to the poor. Some construe *Maund*, a basket, into which bread or other victuals were deposited for the poor.

Tuesday has more obscurity about it; it is necessary, however, to observe, that the names of the days have been derived from the three parties who have, in their turns, had possession of this island. Hence, it has been supposed that Tuesday has been derived from *Tofte*,‡ the brother of Harold, who joined the Danes in their last efforts against this island; but this is scarcely probable, for although he was of immense stature, and performed prodigies of valour, he was not deified.

Wednesday is more clear, being derived from *Woden*, a celebrated god of the Saxons, whom they supposed presided over the destinies of war; hence it was *Woden's-day*, now corrupted into Wednesday,

Thursday is derived from another Saxon god, *Thor*, whom they also supposed to preside over the destinies of war, but particularly over the elements, thunder, lightning, &c.; and from *Thor's-day* came our denomination of Thursday.

Friday,—

> "Friday! quoth'e, a dismal day,
> †Childermass this year was Friday!"
> *Sir John Oldcastle.*

This "unlucky day," as it is termed, is wrapt in equal if not more obscurity than Tuesday, but is supposed to have a Danish origin, and derived, it is said (although somewhat loosely), from Freidholm, a Danish chief; but this is scarcely to be depended upon.

Saturday, derives its appellation from the *Saturnalia* of the Romans, being a day which they dedicated to feasting and lasciviousness.

Sunday, a day which is set apart by the Christian world as one of rest and prayer, derives its name from that typical representation of the deity—the sun,

> "That orb, whose glories shine resplendent,
> Above this nether world."

MAY DAY.

> "Woods and groves were of May's dressing,
> Hill and dale did boast its blessing."

Our usages on this day retain the character of their ancient origin. The Romans commenced the festival of Flora on the 28th of April, and continued it through several days in May. Ovid records the mythological attributes and dedication of the season to that goddess:—

> "Fair Flora! now attend thy sportful feast,
> Of which some days I with design have past;—
> A part in April and a part in May
> Thou claim'st, and both command my tuneful lay;

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* See Maundy Thursday. † See Innocent's Day.

‡ Some historians call him *Tosti.*

"And as the confines of two months are thine
To sing of both the double task be mine.
Circus and stage are open now and free—
Goddess! again thy feast my theme must be.
Since new opinions oft delusive are,
Do thou, O Flora, who thou art declare;
Why should thy poet on conjectures dwell?
Thy name and attributes thou best can tell.
Thus I:—to which she ready answer made,
And rosy sweets attended what she said;
Though, now corrupted, Flora be my name,
From the Greek Chloris that corruption came:—
In fields where happy mortals whilome stray'd,
Chloris my name, I was a rural maid;
To praise herself a modest nymph will shun,
But yet a god was by my beauty won."

Flora then relates, that Zephyr became enamoured of her as Boreas had been, that "by just marriage to his bed," she was united to Zephyr, who assigned her the dominion over Spring, and that she strews the earth with flowers and presides over gardens. She further says, as the deity of flowers,—

"I also rule the plains.
When the crops flourish in the golden field;
The harvest will undoubted plenty yield;
If purple clusters flourish on the vine,
The presses will abound with racy wine;
The *flowering* olive makes a beauteous year,
And how can *bloomless* trees ripe apples bear?
The *flower* destroyed, of vetches, beans, and peas,
You must expect but small or no increase;
The gift of honey's mine, the painful bees,
That gather sweets from *flowers* or *blooming* trees,
To scented shrubs and violets I invite,
In which I know they take the most delight;
A *flower* an emblem of young years is seen,
With all its leaves around it fresh and green;
So youth appears, when health the body sways,
And gladness in the mind luxuriant plays."

From these allegorical ascriptions the Roman people worshipped Flora, and celebrated her festivals by ceremonies and rejoicings, and offerings of spring flowers, and the branches of trees in bloom, which, through the accommodation of the Romish church to the Pagan usages, remain to us at the present day.

MICHAELMAS DAY, &c.

The festival of St. Michael and all Angels has been celebrated with great solemnity by the Christian church ever since the fifth age, and was certainly kept sacred in Apulia as early as 493.

The dedication of the great church of Mount Gorgano, in Italy, to St. Michael, gave rise to the celebration of this feast in the West. It obtained the common name of Michaelmas, and the dedication of numerous churches at Rome, and other parts of Italy, subsequently took place on this day, a practice followed in other countries.

The churches dedicated to St. Michael are usually to be found on elevated spots, in allusion to this Saint's having been the highest of the heavenly host. St. Michael's Mount, in Cornwall, and that in Normandy, are confirmations of this remark.

Michaelmas-day is one of the regular quarter-days for settling rents; but it is no longer remarkable for the hospitality which once attended this anniversary. At Martinmas, the old quarter-day, the landlords used formerly to entertain their tenants with geese, then only kept by opulent persons. But these birds being esteemed in perfection early in the autumn, most families now have a goose dressed on St. Michael's day; for

> At Michaelmas, by custom right divine,
> Geese are ordained to bleed at Michael's shrine.

Very many inquiries have been made by antiquaries into the origin of "eating goose" on this festival, none of which, however, prove satisfactory, and, in our opinion, it had no particular meaning, except that stubble geese are now in perfection. People like to do things that are pleasant on holydays; and feasts, both among Polytheists and Christians, make up a great part of the miscellaneous customs attached to their calling. Geese are eaten likewise at Martinmas; and in Denmark, and other countries, where they are later in being ready for the table, this is usually the time when they are in vogue. As matter, however, of antiquarian information, we shall cite the various explanations of this custom from different authors. It has been ascribed to the accidental circumstance of Queen Elizabeth's* being at dinner on a goose at the time she heard of the defeat of the Spanish armada, and that in consequence she ate of goose every year on that anniversary. In *Gascoignes Flowers* we find,—

> And when the tenauntes come to paie their quarter's rent,
> They bring some fowle at Midsummer, a dish of fish in Lent;
> At Christmas a capon, at Michaelmas a goose;
> And somewhat else at Newyere's tide, for feare their lease flie loose.

A writer in *The World*, No. 10, probably Lord Orford, remarking on the effects of the alteration of the style, says, "When the reformation of the Calendar was in agitation, to the great disgust of many worthy persons, who urged how great the harmony was in the old establishment between the holydays and their attributes; and what confusion would follow if Michaelmas Day, for instance, was not to be celebrated when stubble geese are in their highest perfection; it was replied, that such a propriety was merely imaginary, and would be lost of itself, even without any alteration of the Calendar by authority; for if in it the errors were suffered to go on, they would, in a certain number of years, produce such a variation, that we should be mourning for good King Charles on a false thirtieth of January, at a time of year when our ancestors used to be tumbling over head and heels in Greenwich Park, in honour of Whitsuntide; and at length be choosing king and queen for Twelfth Night, when we ought to be admiring the London 'Prentice at Bartholomew Fair."

It is a popular saying, that "if you eat goose on Michaelmas Day, you will never want money all the year round." In the *British Apollo* the proverb is thus discussed:—

> Supposing now Apollo's sons,
> Just rose from picking of goose bones,
> This on you pops, pray tell me whence
> The customed proverb did commence,
> That who eats goose on Michael's Day,
> Sha'n't money lack his debts to pay?
> This notion, fram'd in days of yore,
> Is grounded on a prudent score;

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* See Origin of Goose on Michaelmas Day.

For, doubtless, 'twas at first designed
To make the people Seasons mind;
That so they might apply their care
To all those things which needful were,
And, by a good industrious hand,
Know when and how t'improve their land.

In *Poor Robin's Almanack* for 1695, under September, are the following quaint lines:—

Geese now in their prime season are,
Which, if well roasted, are good fare:
Yet, however, friends, take heed
How too much on them you feed,
Lest, when as your tongues run loose,
Your discourses do smell of goose.

ALL SAINT'S DAY.

This day is thus denominated in the Calendar, because, it celebrates the commemoration of those worthies, whom, on account of their number, particular days could not be appropriated to their individual honour.

ST. MARTIN'S LITTLE SUMMER.

In *Times Telescope* for 1825, we are told that the few fine days which sometimes occur about the beginning of November, have been denominated "St. Martin's Little Summer:" to this Shakspeare alludes in the First Part of King Henry 4th, (Act 1, Scene 2d), where Prince Henry says to Falstaff, "Farewell, thou latter spring! farewell, *allhallewn* summer!"—and in the First Part of King Henry 6th (Act 1, Scene 2d), Joan la Pucelle says,—

"Assign'd I am to be the English scourge,
This night assuredly the siege I'll raise:
Expect *St. Martin's Summer*, halcyon days,
Since I have entered thus into these wars."

ALL SOULS.

So called, because the day was set apart to offer up prayers for souls in Purgatory.

ST. JOHN THE EVANGELIST'S DAY.

Consecrated wine was anciently sold by the priests on the 27th of December, the festival of St. John the Evangelist, to prevent the effects of poison, storms, &c.; because St. John had been forced to drink poison.

LADY DAY.

The Roman Catholic festival of the annunciation is commonly called in England, Lady Day, an abridgement of the old term *Our Lady's Day*, or the day of *our blessed Lady*.

A few years ago, a country gentleman wrote a letter to a lady of rank in town, and sent it through the General Post with the following address:—

"To
"The 25th of March,
"Foley Place, London."

The postman duly delivered the letter at the house of *Lady Day*, for whom it was intended.

MAUNDY THURSDAY.

The term *Maundy*, as applied to the Thursday before Easter, has occasioned some trouble to Antiquaries. One writer conceives Maundy to be corrupted from the Mandate of Christ to his disciples, to break bread in remembrance of him: or, from his other mandate, after he had washed their feet, to love one another.*

With better reason it is conceived to be derived from the Saxon word *Mand*, which afterwards became Maund, a name for basket, and subsequently for any gift or offering contained in the basket. Thus then Maundy Thursday, the day preceding Good Friday, on which the king distributes alms to a certain number of poor persons at Whitehall, is so named from the *Maunds* in which the gifts were contained.†

CANDLE-MASS DAY.

The term Candle-mass, as applied to a particular season, originated from the ceremony of putting up masses by candle-light, for the fattening of the beasts, in order that they might be productive of tallow, which being an article of great consumption with the Roman Catholic church, they were desirous of it being plentiful.

It is to be noted, that from Candlemass the use of tapers at vespers and litanies, which prevailed throughout the winter, ceased until the ensuing All-Hallow-Mass; and hence the origin of an old English proverb in "Ray's Collection"—

"On Candlemass day
Throw candle and candlestick away."

TWELFTH DAY.

There is a difference of opinion as to the origin of Twelfth Day. Brand says, "that though its customs vary in different countries, yet they concur in the same end, that is, to do honour to the Eastern Magi." He afterwards observes, "that the practices of choosing King on twelfth day is similar to a custom that existed among the ancient Greeks and Romans, who, on the festival days of Saturn, about that season of the year, drew lots for kingdoms, and like kings exercised their temporary authority." The Epiphany is called Twelfth Day, because it falls on the twelfth day after Christmas day. Epiphany signifies Manifestation, and is applied to this day because it is the day whereon Christ was manifested to the Gentiles.

QUARTER DAY.

"Relentless, undelaying Quarter-day!
Cold, though in Summer, cheerless though in Spring,
In Winter, bleak; in Autumn, withering—
No *quarter*‡ dost thou give, not for one day,
But rent and tax enforceth us to pay;
Or, with a *quarter*-staff, enters our dwelling,
Thy ruthless minion, our small chattels selling,
And empty-handed sending us away!—

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* Dunton's British Apollo.

† Archdeacon Nare's "Glossary," wherein the various authorities are set forth at large.

‡ See Giving Quarter.

Thee I abhor, although I lack not coin
To bribe thy "itching palm:" for I behold
The poor and needy whom sharp hunger gnawing
Compels to flit, on darksome night and cold,
Leaving dismantled walls to meet thy claim:—
Then scorn I thee, and hold them free from blame."

If he who runs may read, surely, he who does either, wants not to know that Quarter day is the termination of a quarter of a year, and needs no further derivation than what it carries with it; but, however simple this may be, yet the origin, or data from whence it was made the Rent-day, or day for paying and collecting rents, may not be so generally known. It was not till the fifteenth century, in the reign of Henry 7th, that rents were paid or collected quarterly; prior to that period, they were paid by the week, month, or year. His Highness, who was very fond of money, and who perhaps left more ready money behind him than any British monarch either before or since, stipulated with his own immediate tenants, that they should pay their rents quarterly; this system, however, did not become the law of the land until the Revolution in 1688; from which period, of course, it became usual throughout the land.

PLOUGH MONDAY.

The first Monday after Twelfth Day is so called, because the husbandman then resumes the plough, for the first time after Christmas. On this day, and for some days afterwards, in the northern counties, particularly Yorkshire, there is a procession of rustic youths dragging a plough, who, as they officiate for oxen, are called *plough-stots:* they are dressed with their shirts outside of their jackets, with sashes of ribbands fastened on their shirts, and on their hats. Besides the plough-draggers, there is a band of six in the same dress, furnished with swords, who perform the sword-dance, while one or more musicians play on the flute or violin.

The sword-dance, probably introduced by the Danes, displays considerable ingenuity, not without gracefulness. The dancers arrange themselves in a ring, with their swords elevated, and their motions and evolutions are at first slow and simple, but become gradually more rapid and complicated: towards the close, each one catches the point of his neighbour's sword, and various movements take place in consequence; one of which, consists in joining or plaiting the swords into the form of an elegant hexagon or rose, in the centre of the ring, which rose is so firmly made, that one of them holds it up above their heads without undoing it. The dance closes with taking it to pieces, each man laying hold of his own sword. During the dance, two or three of the company, called *Toms* or *Clowns*, dressed up as harlequins, in most fantastic modes, having their faces painted or masked, are making antic gestures to amuse the spectators; while another set, called *Madgies* or *Madgy Pegs*, clumsily dressed in women's cloathes, and also masked, or painted, go from door to door rattling old cannisters, in which they receive money—when they are well paid they raise a huzza; when they get nothing, they shout out "hunger and starvation." When the party do not exceed forty, they seldom encumber themselves with a plough. Egton Bridge has long been the principal rendezvous for sword-dancers in the vicinity of Whitby.

INNOCENT'S DAY.

It was a popular superstition, which, in the remote parts of the island, is not yet extinct, that no undertaking could prosper which was begun on that day of the week on which Childer-mass or Innocent's day last fell. The custom is thus alluded to, in the old play, by some attributed to Shakspeare, of "Sir John Oldcastle."

> "Friday, quotha, a dismal day!
> Childermass this year was Friday."

Children were flogged by our ancestors not only for punishment, but to fix things in their memory. Accordingly, the children were whipped in their beds on the morning of Innocent's Day, by their parents, in "order that the memorie of Herod's murder of the Innocents mighte stick the closer." There were also processions of children on that day.

LAMMAS DAY.

The first of August received this appellation from the following circumstance:—"During the superstitious days of Popery, the priests at this time of the year began to say masses for the sheep and lambs, that they might be preserved in the time of the cold season, being recently deprived of their woolly covering by the hands of the shearer. Hence it obtained the name of Lamb-mass Day, and for the sake of a smooth pronunciation, contracted as it now appears."

ST. STEPHEN'S DAY.

It was an ancient custom to gallop horses on St. Stephen's Day, December 26, until they perspired, and then bleed them, to prevent their having any disorders during the ensuing year. This practice is supposed to have been introduced by the Danes. Blessings were also implored upon pastures.

ST. THOMAS' DAY.

This day, the 21st day of December, is denominated the shortest day. At the village of Thornton, near Sherborne, an ancient custom exists among the tenants, of depositing 5*s*. in a hole, in a certain tomb-stone in the church-yard, which prevents the lord of the manor from taking tythe of hay during the year. This must invariably be done on St. Thomas' Day, before twelve o'clock, or the privilege is lost.

EMBER WEEK.

Ember Weeks are those in which the Ember days fall. A variety of explanations have been given of the word Ember, but Nelson prefers Dr. Marechal's, who derives it from the Saxon word, importing a circuit or course: so that these fasts not being occasional, but returning every year in certain courses, may properly be said to be Ember days, because fasts in course. The Ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, and after the 13th of December,

DOG DAYS.

"Shut, shut the door, good John (fatigued I said),
Tye up the knocker, say I'm sick, I'm dead,
The Dog star rages! *Pope.*

In an ancient calendar preserved by Bede, the beginning of the dog-days was placed on the 14th of July. In one prefixed to the Common Prayer, printed in the time of queen Elizabeth, they are said to begin on the 6th of July, and to end on the 5th of September; and this was continued from that time till the restoration, when that book was revised, and the dog-days omitted. From that time to the correction of the British Calendar, our Almanacks had the beginning of the dog-days on the 19th of July, and the end on the 20th of August, but since that correction, the times of the beginning and end have been altered, and the former was placed at the 30th of July, and the latter at the 7th of September. The dog-days have been commonly reckoned for about forty days, viz. twenty days before, and twenty days after the heliacal rising; and almanack-makers have usually set down the dog-days in their almanacks to the changing time of the star's rising; and thus they had at length fallen considerably after the hottest season of the year; till of late, a very proper alteration had been introduced into the almanacks, and they have been made to commence with the 3d of July, and to terminate with the 11th of August. The propriety of this alteration will be evident, if we consider that the ancients meant to express by the dog-days, the hottest time of the year, which is commonly during the month of July, about which month the dog-star rose heliacally in the time of the most ancient astronomers, whose observations have been transmitted to us.

Ancient authors tell us that on the day the canicula, or dog-star, first rises in the morning, the sea boils, wine turns sour, dogs begin to grow mad, the bile increases and irritates, and all animals grow languid; and that the diseases ordinarily occasioned in men by it, are burning fevers, dysenteries, and phrensies. The Romans sacrificed a brown dog every year to Canicula, at its rising, to appease its rage. The Egyptians carefully watched the rising of this star, and judging by it of the swelling of the Nile, called the star the sentinel and watch of the year. Hence according to their mode of hieroglyphic writing, they represented it under the figure of a dog (that faithful animal having been, even in these times, distinguished for his peculiar qualities of watching over the affairs of man), or of a man with a dog's head, and worshipped him under the name of *Anubis*, whose figure was hung up in all their temples, to give notice of the approach of the inundation of the Nile.

Darwin beautifully describes this event—

Sailing in air, when dark monsoon inshrouds
His tropic mountains in a night of clouds;
Or drawn by whirlwinds from the Line, returns
And showers o'er Afric all his thousand urns;
High o'er his head the beams of Sirius glow,
And *dog of Nile*, ANUBIS, barks below.
Nymphs! you from cliff to cliff attendant guide
In headlong cataracts the impetuous tide;
Or lead o'er wastes of Abyssinian sands,
The bright expanse to Egypt's showerless lands;
Her long canals the sacred waters fill,
And edge with silver every peopled hill;

Gigantic Sphinx in circling waves admire,
And Memnon bending o'er his broken lyre,
O'er furrow'd glebes and green savannas sweep,
And towns and temples laugh amid the deep.
Botanic Garden, Canto 3.

GULE OF AUGUST.

The first day of August is so called. According to Gebelin, as the month of August was the first in the Egyptian year, it was called *Gule*, which being latinized makes *Gula*, a word in that language signifying *throat*. "Our legendaries," says Brand, "surprised at seeing this word at the head of the month of August, converted it to their own purpose." They made out of it the feast of the daughter of the tribune Quirinus, who they pretend was cured of a disorder in the throat (gula), by kissing the chain of St. Peter on the day of its festival. Forcing the Gule of the Egyptians into the throat of the tribune's daughter, they instituted a festival to Gule upon the festival day of St. Peter ad Vincula.

CRISPIN'S DAY.

"The twenty-fifth of October,
More Snobs drunk than sober."

St. Crispin was a shoemaker, and consequently was chosen by the craft as their Patron Saint. The Rev. Alban Butler, in his "Lives of the Saints," says, "St. Crispin, and St. Crispinian, two glorious martyrs, came from Rome to preach at Soissons, in France, towards the middle of the third century, and, in imitation of St. Paul, worked with their hands in the night, *making shoes*, though they were said to be nobly born and brothers.*

This day, in 1415, is famed in the annals of England, as the one on which the memorable battle of Agincourt was fought. In the play of Henry 5th, Shakspeare assigns the following speech to that monarch :—

This day is called, the feast of Crispian:
He that outlives this day, and comes safe home,
Will stand a-tip-toe when this day is named,
And rouse him at the name of Crispian:
He, that shall live this day, and see old age,
Will yearly, on the vigil, feast his friends,
And say,—To-morrow is St. Crispian:
Then will he strip his sleeve, and show his scars.
Old men forget; yet shall not all forget,
But they'll remember, with advantages,
What feats they did that day: Then shall our names,
Harry the King, Bedford and Exeter,
Warwick, and Talbot, Salisbury and Glo'ster,—
Be in their flowing cups freshly remember'd:
This story shall the good man teach his son:
And Crispin Crispian, shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered:
We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me,
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition:
And gentlemen in England, now a-bed,
Shall think themselves accursed they were not here;
And hold their manhood's cheap, while any speaks
That fought with us upon St. Crispin's day.

LOW SUNDAY.

The Sunday after Easter-day is called Low Sunday, because it is Easter-day repeated, with the church service somewhat abridged or *lowered* in the ceremony, from the pomp of the festival the Sunday before.

INVENTION OF THE CROSS.

Mr. Audley says, the word Invention sometimes signifies the finding a thing that was hidden; thence the name of this festival, which celebrates the alledged finding of the Cross of Christ by St. Helena, who is said to have found three crosses on Mount Calvary, but the true one could not be distinguished, till a sick woman being placed on each, was healed by one, which was therefore pronounced the True Cross. Mr. Audley quotes, that the custody of the cross was committed to the bishop of Jerusalem. Every Easter Sunday it was exposed to view, and pilgrims from all countries were indulged with little pieces of it enchased in gold or gems. What was most astonishing, the sacred wood was never lessened, although it was perpetually diminished, for it possessed a secret power of vegetation! Ribadeneira says, "the Cross being a piece of wood without sense or feeling, yet it seemeth to have in it a living and everlasting virtue; for although severed, parted, and divided, it still remains whole and entire for all that come to reverence and adore it."

ROGATION SUNDAY.

The fifth Sunday after Easter is called Rogation Sunday. The term Rogation signifies supplication, from the Latin *rogare,* to beseech.

Rogation Sunday obtained its name from the succeeding Monday, Tuesday, and Wednesday, which are called Rogation Days, and were ordained by Mamertus, archbishop of Vienne, in Dauphinè; about the year 469, he caused the Litanies, or Supplications, to be said upon them, for the deliverance from earthquakes, fires, wild beasts, and other public calamities, which are alledged to have happened in his city; hence the whole week is called Rogation Week, to denote the continual praying.*

RESTORATION DAY.

This day is so called, from its being the anniversary of the day whereon king Charles 2d, entered London, in 1660, and re-established royalty, which had been suspended from the death of his father. It is usual with the vulgar people to wear oak-leaves in their hats on this day, and dress their horses' heads with them. This is in commemoration of the shelter afforded to Charles by an Oak, while making his escape from England, after his defeat at Worcester, by Cromwell, on the 3d of September, 1651.

BLACK BARTHOLOMEW.

Mr. Audley says, there is a shocking propriety in the epithet given to this day (August 24th) for the horrid massacres of Protestants, which commenced in the reign of Charles 9th. In Paris only, ten thousand were butchered in a fortnight, and ninety thousand in the provinces, making together one hundred thousand. This, at least, is the calculation of Perefixe, tutor to Louis 14th, and archbishop of Paris: others reduce the number much lower.

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* Butler.

SICILIAN VESPERS.

This is another of those bloody massacres which so much disgrace history. It occurred on the 30th of March, 1282, when the Sicilians rose on the French, and destroyed in cold blood, eight thousand of them. The signal was the sounding of the vesper, or evening prayer bell; and from whence came the term of the Sicilian Vespers.

PALM SUNDAY.

So called in commemoration of boughs, or branches of Palm Trees, being carried in procession before Christ when he rode into Jerusalem.

TRANSLATION OF SAINTS.

Of the origin of the Translation of Saints, a great deal has been written; it is, however, generally supposed to take its data from the following:

In the year 359, the emperor Constantius, out of a presumed, and perhaps, not inconsistent respect, caused the remains of St. Andrew, and St. Luke, to be removed from their ancient place of interment, to the Temple of the Twelve Apostles, at Constantinople; and from that example, the practice of searching for the bodies of saints and martyrs increased so rapidly, that in the year 386, we find almost the whole of the devotees engaged in that pursuit. Relics, of course, speedily became of considerable value; and as they were all alledged to possess peculiar virtues, no expence or labour were spared to provide such treasures for every public religious foundation. As a specimen, the following relics, says Nugent, in his "Travels in Germany," may be seen in the church of Doberan, in the duchy of Mecklenburgh:

A small quantity of flax, which the Virgin Mary had for spinning.

A bundle of hay, which the three Wise Men of the East had for their cattle, and left behind them at Bethlehem.

A bone of Ignatius Lloyola, the founder of the Jesuits.

A piece of poor Lazarus's garment.

A bone of St. Christopher's, and the first joint of his thumb.

The shoulder-blade of the said St. Christopher.

A piece of linen cloth, which the Virgin Mary wove with her own hands.

A piece of the head belonging to the fish mentioned in Tobit.

The napkin which the bridegroom made use of at the marriage of Cana, of Gallilee.

Some bones of Mrs. Adams, grandmother of an abbot of Doberan.

A hair of St. Jerome's mustachios.

Part of Judas's bowels, which gushed out as he burst asunder.

The scissors with which Dalilah cut off Samson's hair.

A piece of the apron which the butcher wore when he killed the calf upon the return of the Prodigal Son.

One of the five smooth stones which David put in his bag when he went to encounter the great Goliah.

A branch of the tree on which Absalom hung by the hair.

The head of St. Thomas the Apostle.

The head of St. Paul.

The head of St. Peter.

A piece of St. Peter's fishing-net.

This collection they preserve with as much care, as if it contained a most valuable treasure. The professor told Mr. Nugent, that one of the principal relics had been stolen in the last century; and it was no less than a quill of the *angel Gabriel's wing!*

Ameruth Peyral, in his manuscript Chronicle of the Popes, says, that England is remarkable for its number of saints, whose bodies it has preserved from corruption. He observes, there is no soil so adapted to preserve corpses from corruption, as the soil of this country. Upon this ground, it is supposed, popish writers might imagine relics more plentiful than otherwise.

CARLING SUNDAY.

Carling Sunday is so called by the lower orders in the north of England, because it is their custom to eat immense quantities of small peas, called *carlings*, fried in butter and pepper and salt, on the second Sunday before Easter. This is said, by an old author, to take its rise from the disciples plucking the ears of corn, and rubbing them in their hands.

SHROVE OR PANCAKE TUESDAY.

" As fit—as a *pancake* for *Shrove Tuesday*."——*Shakspeare*.

Pancake Day is another name for Shrove Tuesday, from the custom of eating pancakes on this day, still generally observed. A writer in the " Gentleman's Magazine," 1790, says, that *Shrive* is an old Saxon word, of which Shrove is a corruption, and signifies Confession. Hence Shrove Tuesday means Confession Tuesday, on which day all the people in every parish through the kingdom, during the Romish times, were obliged to confess their sins, one by one, to their own parish priests, in their own parish churches, and that this might be done the more regularly, the great bell in every parish was rung at ten o'clock, or perhaps sooner, that it might be heard by all. And as the Romish religion has given way to a much better, the Protestant religion, yet the custom of ringing the great bell in our ancient parish churches, at least in some of them, still remains, and obtains in and about London the name of Pancake-Bell: the usage of dining on pancakes or fritters, and such like provision, still continues. In " Pasquin's Palinodia," 1634, 4to. it is merrily observed, that on this day every stomach

——————— till it can hold no more,
Is fritter-filled, as well as heart can wish;
And every man and maide doe take their turne
And tosse their pancakes up for feare they burne;
And all the kitchen doth with laughter sound,
To see the pancakes fall upon the ground."

ASH WEDNESDAY.

This is the first day of Lent. It is called Ash Wednesday, because in the Roman Catholic church the priest blessed *Ashes* on this day, and puts them on the heads of the people. These ashes are made of the branches of brushwood or palms, consecrated the year before. The ashes are cleaned, and dried, and sifted, fit for the purpose. After the priest has given absolution to the people, he prays, " Vouchsafe † to bless and sanctify † these ashes—that whosoever shall sprinkle these ashes upon them for the redemption of their sins, they may obtain health of body and protection of soul," &c. &c.

SECTION XI.

AGRICULTURE, HORTICULTURE, VEGETABLES, FRUITS, PLANTS, FLOWERS, BEVERAGES, &c.

AGRICULTURE, WITH AN ACCOUNT OF ITS PROGRESS.

The Romans were great agriculturists, and it is well known they took many of their great generals from the plough. The culture of the earth was first called agriculture out of compliment to Agricolo,* who was very partial to it, and who devoted all his leisure time from public business, to the pursuit of it. The Egyptians ascribe the invention of agriculture to Osiris; the Greeks to Ceres and her son Triptolemus, and the Italians to Saturn, or Janus. But the Jews, with more reason, ascribe this honour to Noah, who, immediately after the flood, set about tilling the ground and planting vineyards. Agriculture has been the delight of the greatest men. We are told, that Cyrus the younger, planted and cultivated his garden, in a great measure, with his own hands. Hollinshed says, when Cæsar invaded Britain, agriculture was unknown in the inner parts; the inhabitants fed upon milk and flesh, and were clothed with skins. Julius Cæsar, (says his history), was of opinion, that agriculture was first introduced into Britain by some of those colonies from Gaul, which had settled in the southern part about 100 years before the invasion. It appears they were not unacquainted with the use of manures, particularly Marle. Pliny tells us, that it was peculiar to the people of Gaul and of Britain; that its effects continued 80 years; and, that no man was known to *marle* his fields twice. The establishment of the Romans in Britain, produced great improvements in agriculture, insomuch that prodigious quantities of corn were annually exported from the island; but when the Roman power began to decline, this, like all other arts, declined also; and was almost totally destroyed by the departure of that people. Towards the 14th century, agriculture revived, and received very great improvements. In the 15th it seems to have been cultivated as a science, being a no less honourable than a profitable art, evidently held in esteem among the ancients, and equally valued by the moderns.

NATIVE FRUITS OF ENGLAND.

It is a curious fact, and but very little known, that the only native fruits of England, are blackberries, wild strawberries, crab apples, and sloes. Corn, beans, peas, &c. are not even natives of this country, but originally introduced from the northern parts of Germany. Asparagus, vulgarly called *asparagrass,* lettuces, and greens in general, from France and the Netherlands.

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* This, is a mistake, as the principal Romans took their names from their pursuits—thus Agricola, from his love of agriculture. See Roman Names.—*Ed.*

Peaches, grapes, pines, plumbs, apples, pears, &c. principally from Italy, Persia, and Greece. The writer alludes to *original* introduction, as most are well aware, within the last two centuries, we have had more grafts from France than Italy, &c. Hence it arises, having no native fruits as it were, that a late spring is desirable in this country, as the least genial warmth will bring them forward, as in their native climate; but, as it is too often the case in this country, to be destroyed by an irregular and uncertain one.

It is now fully established, however, as will be seen from the following extracts from a French work on agriculture, that what we are deficient in climate, is compensated for, by our industry and art; and that we are not only as forward now in England as they are in France, but produce a finer flavoured fruit, and what is more astonishing, but not the less true, in a many instances supply the French markets, as will be seen from the following statements.

"All the world knows," says the French writer, "what a point of prosperity agriculture has attained in England. That country, which in the time of Louis 14th, was in want of horses, and supplied itself from France, at this day furnishes us with the finest racers; so great pains has she taken to breed them, and so much have we neglected ours.

Our neighbours also, have so perfected their hot-houses, that they precede at Paris by more than a fortnight, the gardeners of Montreuil, not long ago so celebrated. And let us not think this species of industry of trifling importance; we have seen six dozen strawberries sold for 10 louis; and a bundle of asparagus for 100 francs, (four pounds sterling, &c.)

A fact less known, and still more extraordinary, is, that the gardeners of London, carry on in France, the trade of *primeurs* (growers of early fruit and vegetables). The asparagus, strawberries, peas, and pineapples, which during winter appear on the tables of opulence, come to us, for the most part, from cold England, where, said Caraccioli, "they only eat one ripe fruit—*roasted apples!*"

We, continues the French writer, know so little how to profit by the advantages of our soil and climate, that an Englishman has established himself near Rouen to grow *roses.* He has taken an immense property, on a nine years lease, and for an enterprize so transient, he has laid out in buildings, 300,000 francs, (12,500*l.*) and we may judge by the profits, which he has obtained, by sending his flowers to Great Britain, that his speculation will procure him a considerable fortune.

RIBSTON PIPPIN.

The late Sir Harry Goodricke, brought this apple from Italy, and as it was first grown in this country, at his residence, Ribstone Hall, in the county of York, where the original tree remains to this day, it received the appellation of Ribston, or Ribstone Pippin.

CURRANTS.

Currants, or Corinthian Grapes, so called, because they came from Corinth. They were first brought into England in 1534, from the Isle of Zant, belonging to Venice; the musk rose, and several sorts of plumbs, came from Italy the same year; they were brought and planted by lord Cromwell.

CHERRIES.

> "See! cherries here, ere cherries yet abound,
> With thread so white in tempting posies ty'd,
> Scatt'ring like blooming maid their glances round,
> With pamper'd look draw little eyes aside,
> And must be bought!
>
> *Shenstone.*

Cherries were first brought into England, and planted in Kent, in 1540, where an orchard of 32 acres produced 1000*l*. They were first brought from Cerasus, (from whence they derived their name), a city of Capadocia, by Lucullus, into Italy, so early as the year 53.

It appears they were commonly sold in the streets of London, in the time of Lydgate, who mentions them in his poem, called "Lickpenny:"

> "Hot pescode own began to cry,
> Strawberys rype, and *Cheryes* in the ryse."

The "Guardian" of July 2d, 1713, mentions, that cherries were sold *upon sticks* above 100 years ago.

FILBERTS.

The nut, called Filbert, derives its name from Phillipert, king of France, who was exceedingly fond of them.

VARIOUS FRUITS, &c. IN ENGLAND.

> "See various trees their various fruits produce,
> Some for delightful taste, and some for use;
> See sprouting plants enrich the plain and wood,
> For physic some, and some design'd for food;
> See fragrant flowers, with different colours dy'd,
> On smiling meads unfold their gaudy pride."
>
> *Blackmore on the Creation.*

In the reign of Elizabeth, Edmund Grindall, afterwards archbishop of Canterbury, transplanted here the Tamarisk. Oranges were brought here by one of the Carew family. To Sir Walter Raleigh we are indebted for that useful root, the Potatoe. Sir Anthony Ashley, first planted Cabbages in this country.* The Fig-trees planted by cardinal Pole, in the reign of Henry 8th, are still standing in Lambeth. Sir Richard Weston, first brought Clover-grass into England in 1645. The Mulberry-tree is a native of Persia, and is said to have been introduced in 1576. The Almond was introduced in 1570, and came from the East. The Chesnut is a native of the South of Europe. The Walnut is a native of Persia, but the time of its introduction is unknown. The Apricot came from America, about 1562. The Plum is a native of Asia, and was imported into Europe by the Crusaders; and the Damascene takes its name from the city of Damascus. The Alpine Strawberry was first cultivated in the king's garden, in 1760. The Peach is a native of Persia. The Nectarine was first introduced about 1562. The Quince, called Cydonia, from Cydon, was cultivated in this country in Gerard's time. The red Queen-apple, was so called, in compliment to queen Elizabeth. The cultivation of the Pear is of great antiquity, for

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* In the early part of the reign of Henry 8th, there did not grow in England, cabbage, carrot, turnip, or any edible root; and even queen Katherine herself, could not command a sallad, till the king brought over a gardener from the Netherlands!

Pliny mentions twenty different kinds. Most of our apples came originally from France.—See *Faulkener's History of Kensington.*

Miller mentions eighty-four species of Pear, whose names are all enumerated in his Gardener's Dictionary, a work of great celebrity, and may be said to have laid the foundation of all the horticultural taste and knowledge in England. To the afflictions and exiles of Charles, we are indebted for many of our best vegetables, which were introduced by his followers from the Continent: thus, by the industry of man, are the gifts of the earth transplanted from clime to clime.

> " See how the rising fruits the gardens crown,
> Imbibe the Sun, and make his light, their own."
> *Blackmore.*

RAISINS.

Raisins are made from grapes, by cutting the stalk of the bunch half through, when the grapes are nearly ripe, and leaving them suspended on the vine, till their watery part is evaporated; and as the *rays* of the sun are necessary to effect this, they are called Raisins of the Sun. They are also prepared by gathering the fruit when fully ripe, and dipping it in the ley made of the ashes of burnt tendrils; after which, it is exposed to the heat of the sun, or to that of an oven, till dry; the former are reckoned the finest, and are imported in boxes and jars, and the inferior in mats.

GRAPES.

Grapes were first brought to England in the year 1552, and planted at Black-hall, in Suffolk. They were cultivated in Flanders, 1276. The most extraordinary grape-vine in this country, is that at Hampton Court; it came from Hamburgh.

ORNAMENTAL GARDENING IN ENGLAND.

The ornamental, or more properly speaking, the Dutch style of gardening in England, was introduced in the reign of William and Mary, by the ancestor of the present earl of Albemarle, who was a Dutchman, and a great favourite of William's. He was created earl of Albemarle shortly after his arrival in this country. The passion for flowers preceded that of ornamental gardening. The Dutch system of straight walks, enclosed by high clipped hedges of yew,* or holly, at length prevailed: and tulips and hyacinths bloomed under the sheltered windings of the "Walls of Troy," most ingeniously traced in box and yew. A taste for gardening, which, however formal, is found at length to be preferable to the absurd winding paths, and the close imitation of wild nature by art, which modern garden-makers have pretended to of late years. The learned baron Maseres used to say, such a garden was to be had every where wild in summer, and in a garden formality was preferable.

CROCUS.

This flower derives its name from Crocus, a young man, who, as Heathen Mythology informs us, pined away into a flower, which has since bore his name.

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* The reader may see a good specimen of Dutch gardening at Hampton Court, which was the favourite palace of William and Mary. At Bedfont, on the road to Windsor, may also be seen a Crown with G. R., shaped in a yew tree.—*Ed.*

NARCISSUS.

This flower derives its name from the following mythological circumstance. Narcissus, son of Cephisus, a Liriope, was so handsome, that all the nymphs fell in love with him; but he slighted them all. Echo, among the rest, could not influence him to regard her; returning, however, one day from the chace, he looked into a fountain, and was so enamoured of his own beauty, that he languished away, and was metamorphosed into a flower, which from that time bore his name.

ACANTHA.

"There the Acantha hides its head."

Acantha, a young and beautiful nymph, who; for having given a favourable reception to Apollo, was changed into a plant of the same name.

THE COWSLIP.

"Cowslip, of all beloved, of all admired!
Thee let me sing, the homely shepherd's pride;
Fit emblem of the maid I love, a form
Gladdening the sight of man; a sweet perfume,
Sending its balmy fragrance to the soul,
Daughter of Spring and Messenger of May,
Which shall I first declare, which most extol,
Thy sovereign beauties, or thy sovereign use?"

The Cowslip derives its name from a very old and fanciful, but now exploded idea; that this flower was generated from the saliva of the *cow's* lip; to corroborate which, it has been stated, that it is only found in pastures where milch cows have grazed. It is, however, known as the *Yellow-bell*, and is classed with the blue and hare bell, and has made its appearance where the cow was never known to have been. Genial weather at the commencement of the year, dresses the meadows and pastures with this favourite of Flora.

THE DAISY.

"There is a flower, a little flower,
With silver crest and golden eye,
That welcomes every changing hour,
And weathers every sky.

The prouder beauties of the field,
In gay but quick succession shine;
Race after race their honours yield,
They flourish and decline.

But this small flower, to nature dear,
While Moon and Stars their courses run,
Wreaths the whole circle of the year,
Companion of the Sun.

Montgomery.

Passing the eye from the hedge-row to the earth, it lights on the "wee-tipp'd" emblem of modesty—the *daisy*, sung by poets of every clime where it blows, and so sweetly by our own, "Montgomery," who has designated it the Companion of the Sun.

That modest little flower, the daisy, derives its name from *day's eye*, arising from the circumstance of unfolding its simple beauties at the "peep o' day," and earlier than any other of Flora's tribe.—*Flora's Guide.*

THE VIOLET.

"There is a flower,
So sweetly fair,
In truelove's bower,
It blossoms there;
Its smile of gladness
And azure ray,
Bids gloomy sadness,
Haste far away!

At early morning,
How sweet to rove,
Where 'tis adorning
The shady grove!
There chastly blooming,
It whispers, "be
Thou unassuming,
Oh man, like me!"

J. E. Stablschmidt.

Violet, violin, violincello, are all derived from *viol*, signifying *sweet;* applicable to either sound or smell: the latter syllables being merely to distinguish, or harmonize.

TULIPS.

"So beauty fades, so fleets its showy life,
As droops the *tulip*, clad in all its pride
Of rich array."

This beautiful, but short-lived flower, was first introduced into this country by lord Arlington, in the reign of Charles 2d. The tulip opens with the rising and shuts with the setting sun. The bulb is termed by Linnæus, the hybernacle, or winter lodge of the young plant, and closes the infant in its folds, which

"In some lone cave, secure pavilion, lies,
And waits the courtship of serener skies."—*Darwin.*

Tulip-fancying has been carried to great excess. It is related, that a connoiseur in the fancy, hearing of a person having in his possession a *black* tulip, instantly ordered his carriage and proceeded to the possessor's residence; expressed a desire to see this *rara avis*, which was instantly shown him; upon which, he immediately offered 100 guineas for the same! This was refused: two hundred was offered, but refused also; whereupon, three hundred was bid, and the bargain struck. The virtuosi, on getting the tulip in his possession, immediately cut it in piece-meal, before the astonished grower of it, exclaiming at the same time, "Now, I am the only possessor of a black tulip in the whole country!" It turned out, that he had one in his own garden, but as he could not endure another to possess a similar freak of nature, he took this means to insure it.

The names of emperors, kings, statesmen, nobles, and heroes, have been given to tulips. The cognomens of the eminently fair sex, have also been selected as their distinctive appellations; and it is no uncommon thing to find in *one bed* together, Don Juan and Queen Charlotte, the Duke of Wellington and the Lass of Richmond Hill, and George the Fourth and Nell Gwynn!

The christening of a tulip is generally performed over a bowl of punch; the cup of the plant is floated in the bowl, then taken out and filled with the jovial liquor, which is generally drank by some of the party, risking the further christening of their clothes, owing to the tender fabric of Flora's cup.

WEEPING WILLOWS.

"We pass a gulph in which the willows dip
Their pendant boughs, stooping as if to drink."

The first Weeping Willow supposed to have been planted in England, was by Pope, which for a long time was known as *Pope's Weeping Willow*. Martyn says, "the famous and admired weeping willow, planted by Pope, which has lately been felled to the ground, (1801), came from Spain, enclosing a present for lady Suffolk. Mr. Pope was in company when the covering was taken off; he observed, that the pieces of stick appeared as if they had some vegetation; and added, perhaps they may produce something we have not in England. Under this idea he planted it in his garden, and it produced the Willow Tree that has given birth to so many others."

PASSION FLOWER.

This flower, says the elegant author of the "Flora Domestica," derives its name from an idea, that all the instruments of Christ's Passion are represented in it, viz.—the five wounds, the column or pillar of scourging, besides the three nails, the crown of thorns, &c. Most of the Passion flowers are natives of the hottest parts of America.

DAMASK ROSE.

The Damask Rose was brought into England in the year 1522, from Damascus, by Dr. Linacre, physician to King Henry the 8th.

LILY, &c.

The lily came from the Levant, the jessamine from the East Indies, the tube-rose from Java and Ceylon, the carnation and pink from Italy, and the aricula from Switzerland. Introduced in the reign of Charles 2d.

HOLLYHOCK.

This is merely a corruption from Holy-oak, a tree or flower held in much estimation by the Lady Abbesses and Nuns of old; and which abounded in the gardens of convents, it being considered by them as possessing sacred and protecting qualities.

ROSEMARY.

"Come, funeral flower! who lov'st to dwell
With the pale corse in lonely tomb,
And throw across the desert gloom
A sweet decaying smell.

Come, press my lips, and lie with me
Beneath the lowly alder tree;
And we will sleep a pleasant sleep,
And not a care shall dare intrude
To break the marble solitude,
So peaceful and so deep."

Rosemary is a small but very odoriferous shrub; the principal use of it is to perfume chambers, and in decoctions for washing. Its botanical name is *rosmarinus*, so called from *ros*, dew, and *marinus*, alluding to its situation on the sea shore. It is seen mantling the rocks of the Mediterranean in winter, with its grey flowers glittering with dew.

HOLLY.

"Fairest blossoms drop with every blast,
But the brown beauty will like *hollies* last.—*Gay*.

The Holly, or Ilex, is supposed to derive its name from the season in which it particularly flourishes (Christmas), being kept as holy by all who profess the faith of Christ. Of this tree there are several species, some of which produce yellow berries and some white.

SALADS.

Oil for salads is mentioned in the Paston Letters in 1466, in which year Sir John Paston writes to his mother, that he has sent her "ij potts off oyl for saladys, whyche oyl was goode as myght be when he delyv'yd yt, and schuld be good at the reseyving yf itt was not mishandled nor mycarryd." This indicates that vegetables for the table were still cultivated in England, although the common opinion is, that most of our fruits and garden productions were destroyed during the civil wars between the houses of York and Lancaster. A good salad, however, had become so scarce some years afterwards, that Katherine, the queen of Henry 8th, is said, on a particular occasion, to have sent to the Continent to procure one. Salad herbs were common some years afterwards.

POTATOES.

The Board of Agriculture Report tells us (of this most useful and now universally well-known root) that it is a native of America, and was familiar to the Indians before the conquest of Mexico and Peru. It was called by them, amongst other names, "openauk;" and in the History of the new-found-land Virginia, by Heriot (a follower of Sir Walter Raleigh, and printed in 1588), is described as "a kinde of root of round form, some of the bigness of wallnuts, some farre greater, which are found in moist and marish grounds, growing many together one with the other in ropes, as if they were fastened by a string." "Being boyled," he says, "or sodden, they are verie good meate." Gerrard, in his "Herbal," is the first author who gives the figure of the potato plant. He calls it by the name of "polarum tuberosum," which name has been followed by Linnæus and his disciples. Sir Walter Raleigh, after returning from America in 1586, is said to have first given it to his gardener in Ireland, as a fine fruit from America, and which he desired him to plant in his kitchen garden in the spring. In August this plant flourished, and in September produced a fruit, but so different to the gardener's expectation, that in an ill humour he carried the potato-apple to his master. "Is this," said he, "the fine fruit from America you prized so highly?" Sir Walter either was or pretended to be ignorant of the matter, and told the gardener, since that was the case, to dig up the weed and throw it away. The gardener soon returned with a good parcel of potatoes. It was cultivated in the gardens of the nobility and gentry, early in the seventeenth century, as a curious exotic, and towards the close of it (1684) was planted out in the fields, in small patches, in Lancashire, from whence it was gradually propagated all over the kingdom, as well as in France. The reader who is desirous of investigating the curious qualities which were ascribed to this root in queen Elizabeth's days, is referred to what the author of the "Pursuits of Literature" calls the "potato note" of Mr. Collins, at the end of Shakspeare's "Troilus and Cressida." Though tolerably common, they were in James the First's time considered as a great delicacy, and are noticed among various other articles to be provided for the queen's household; the quantity of them was at this time, however, extremely small, and the price what would now be thought excessive—viz. 2s. per pound.

PLANTING POTATOES IN SCOTLAND.

Henry Prentice was the first person in Scotland who planted potatoes, and lived for a long time in the sanctuary of Holyrood House, and died about twenty years ago at a very advanced age. He was a bachelor, and lived by himself, and had no near relations, and being apprehensive that he might want a coffin when he died, he had one made, which he hung from the roof of his house like a bird-cage. He had saved a little money from his earnings as a gardener, which he sunk in an annuity with the magistrates of Canongate, (who agreed to let him have a good grave in their church-yard in the bargain), and he lived long enough to eat up four times the original sum. This eccentric and most remarkable character, is said to have suggested to lord Somerville, the culture of potatoes, who was the first who planted a field.

Chamber's Traditions of Edinbro'.

CABBAGES.

According to Evelyn, in his "Sylva," even so ordinary but useful a legume as a cabbage, was in 1539 first imported from the Netherlands. Many years after this, it seems, that England was still supplied with cabbages from Flanders. Bullein, in his "Boke of Simples," written in 1562, observes on this vegetable, that "it is good to make pottage withall, and is a profitable herbe in the common wealthe, which the Fleminges sell deare, but we have it growinge in our owne gardens, if we would preferre our owne comodityes," &c. He adds, "there be greate plenty growing between Albrought and Horthworth, in Suffolke, upon the sea shore." Cauliflowers were as uncommon near the same time, and sold then and afterwards very high. As late as 1619, two cauliflowers cost 3s., and sixteen artichokes 3s. 4d., prices which would now be deemed extravagant, but they were at that time esteemed rarities, as they still are in remote parts of the kingdom.

RADISHES, &c.

Bullein, just quoted, says of this root, in 1562, "of radish rootes there be no small store growing about the famous citie of London, though they be more plentiful than profitable, and more noysome than nourishing to man's nature." Of garden productions mentioned in a MS. of the Steward of Sir Edward Coke, while Attorney General, between 1596-7, onions, leeks, carrots, and radies, seem to have been chiefly used to make pottage for the poor. Holinshed tells us, in his "Chronicle," written about this time, "such herbes, fruites, and rootes also as growe yearlie out of the ground of seed, had become verie plentifull in this land in the time of the First Edward, and after his daies; but in processe of time they grew also to be neglected, so that from Henrie the Fourth till the latter end of Henrie the Seventh, and beginninge of Henry the Eighth, there was little or no use of them in England, but they remained either unknowne, or supposed as food more mete for hogs and savage beasts to feed upon them than mankind; whereas, in my time, their use is not only resumed amonge the poore commons—I mean melons, pompions, gourds, cucumbers, radishes, &c. skerets, parsnips, carrots, cabbages, newewes, turnips, and all kindes of herbes; but also fed upon as daintie dishes at the tables of delicate merchants, gentlemen, and the nobilitie, who make their provision yearlie for new seeds out of strange countries, from whence they have them abundantlie."

CELERY.

Celery was first introduced to the English tables by Count Tallard, during his captivity in England, after the battle of Malplaquet, in 1709.

ARROW-ROOT.

This plant, or vegetable, so highly prized in the sick chamber, derives its name from being an effectual antidote against the venom of the poisoned arrow, made use of by the Indians, particularly by the Carribees, the plant or root abounding in the islands thus denominated.

VEGETABLE FUNGI.

An occurrence in the cellar of the late Sir Joseph Banks, may be acceptable in the mention to the curious, and excite particular sympathy in persons who recreate with the juice of the vine: as a fact, it may tend to elucidate the origin and nature of vegetable fungi, particularly of that species termed Mushroom. The worthy baronet had a cask of wine rather too sweet for immediate use; he therefore directed that it should be placed in a cellar, in order that the saccharine matter it contained, might be more perfectly decomposed by age. At the end of three years, he directed his butler to ascertain the state of the wine, when, on attempting to open the cellar door, he could not effect it, in consequence of some powerful obstacle. The door was cut down, and the cellar found to be completely filled with a firm fungus vegetable production—so firm, that it was necessary to use the axe for its removal This appeared to have grown from, or have been nourished by, the decomposed particles of the wine; the cask was empty, and carried up to the ceiling, where it was supported by the surface of the fungus.

SUGAR.

Tea and sugar, which are now to be met with in most cottages in the South of England, were great rarities until comparatively of late years. The latter is, indeed, noticed by several authors, even as early as the 14th century, (Anderson 11, 178), but continued to be very dear even in James's reign. It first came from Barbary and Cyprus, where the sugar-cane was introduced by the Moors, and from thence to Spain and the Canaries. From hence, on the discovery of America, it was transplanted to the Brazils; and about the year 1506, established in Hispaniola. Before it was cultivated in Africa or Europe, sugar was brought from the Indies by way of Damascus, or Aleppo, and from thence to England by Venice, Genoa, or Pisa. Anciently honey was the chief ingredient used as a sweetener of our dishes and liquors, particularly in mead and metheglin. Sugar, however, notwithstanding its extravagant price, was very generally substituted in the place of honey, even as early as the reign of Richard II. in great quantities, as is to be seen in several receipts of ancient cookery, and particularly in the kitchen accounts of that monarch. Sack and sugar was a favorite beverage with our ancestors, and is alluded to in several old plays.

TEA.

Tea was probably very imperfectly, if at all, known in England in the reign of James I., and certainly was very little used. Botero, who wrote about 1590, seems to allude to tea in the following remark:—"The Chinese have also an herb, out of which they press a delicate juice, which serves them instead of wine; it also preserves their health, and frees them from all those evils that the immoderate use of wine doth bring unto us." In a treatise on the East India trade, published in 1620, most of the commodities then imported are enumerated, but tea is not one of them. It was, perhaps, introduced on the establishment of the new India Company in 1637, who then obtained permission to trade to China and Japan, to which the former India Company had not before adventured. No notice of tea, however, is taken in the Book of Rates annexed to the Act passed in 1660, for granting the King certain duties on different articles of importation; but in a subsequent Act, tea, coffee, and chocolate, are subjected to an excise. It is singular, in the Act alluded to, that the duty is imposed on the liquor composed from the articles specified, and not on the simple articles themselves. The act says, "for every gallon of coffee made and sold, to be paid by the maker, 4d.; for every gallon of chocolate, sherbet, and tea, made and sold, to be paid by the maker thereof, 8d.;" from which it may be inferred, that none of those articles were then made by private families, but were purchased ready mixed from the compounder. The difficulty of collecting the duties in this form, their general unproductiveness, and the expenses they caused, occasioned the act to be repealed in the reign of William and Mary. Another writer says,

Tea, or *chäa*, as it is called in China, was first brought to this country from Holland by Lord Arlington, in 1666. It is said to have been first brought to Europe by the Portuguese, and not understanding its qualities, or the mode of preparing it, the leaves were boiled, served up as greens, and eat with melted butter, the water in which they were boiled being thrown away!

TOBACCO.

Tobacco is a native of the East and West Indies, and particularly the island *Tobago*,* or *Tabago*, from whence *Tabacco*, or *Tobacco* is derived. It was first introduced into England by Sir Walter Raleigh, from Virginia, in the early part of the reign of James 1st, who in his Apothegms, spoke of it as follows: "that tobacco was the lively image and pattern of Hell; for that it had by allusion in it all the parts and vices of the world whereby Hell may be gained: to wit, first, it was a smoak; so are all the vanities of this world. Secondly, it delighteth them who take it; so do all the pleasures of the world delight the men of the world. Thirdly, it maketh men drunk and light in the head; so do all the vanities of the world—men are drunken therewith. Fourthly, he that taketh tobacco saith he cannot leave it, it doth bewitch him; even so the pleasures of the world make men loath to leave them, they are for the most part so enchanted with them. And further, besides all this, it is like Hell in the very substance of it, for it is a stinking loathsome thing; and so is Hell." And further, his majesty professed, that "were he to invite the Devil to a dinner, he should have three dishes: first, a *Pig;* second, a poll of *Ling* and mustard; and third, a *Pipe of Tobacco*, for digesture."

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* First discovered there in 1496.

HOPS AND BEER.

They were, according to "Baker's Chronicles," introduced into England in the year of our Lord, 1524.

> "Turkies, carps, hoppes, picarell,[*] and beere,
> Came into Englande all in one yeare."

BARLEY, BEER, BARME.

The month of September was called by our Saxon ancestors *Gerst-monat*, for that barley, says Verstegan, which that moneth commonly yeelded, was antiently called *gerst*, the name of barley being given unto it by reason of the drinke therewith made, called *beere*, and from *beerlegh* it came to be *berlegh*, and from *berleg* to *barley*. So in like manner *beereheym*, to wit, the overdecking or covering of *beere*, came to be called *berham*, and afterwards *barme*, having since gotten I wot not how many names besides.[†] This excellent and healthsome liquor, *beere*, antiently called *ael*, as of the Danes it yet is (beere and ale being in effect all one,) was of the Germans invented, and brought in use."

ALE.

This term, denominating another truly English beverage, is derived from the Saxon *ael*. The Saxons called October *ael-monat*, or *ael-monath*, i. e. the month which was principally dedicated to the brewing of this liquor.

Dr. Paris, "On Diet," says, the liquor called ale, was originally made of barley,[‡] malt, and yeast alone. We are told by one of the oldest writers on medical subjects, (Andrew Boorde), that those who put in any other ingredient, sophisticated the liquor. It is, he says, the natural drink of an Englishman; but beer, on the other hand, which is made of malt, hops, and water, is the natural drink of a Dutchman, and of late is much used in England, to the great detriment of many Englishmen. There existed, for a long time, a strong prejudice against hops, which were considered as pernicious weeds; but it is now generally admitted, that they constitute the most valuable ingredient in malt liquors. Independent of the flavour and tonic virtues which they communicate, they precipitate, by means of their astringent principle, the vegetable mucilage, and thus remove from the beer the active principle of its fermentation; without hops, therefore, we must either drink our malt liquors new and ropy, or old and sour. There are several varieties of ale, distinguished by their colour; when the malt is slenderly dried, the ale is *pale*, or *brown* when the malt is more roasted, or high dried.

PORTER AND ENTIRE.

Before 1730, the malt liquors in general use in London, were called ale, beer, and a drink called *twopenny*. It was then customary to call for a pint, or tankard, of *half-and-half;* i. e. half of ale, and half of beer, or half of ale, and half of twopenny. In course of time, it also became the practice to call for a pint, or tankard of

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[*] Pike or Jack. [†] Yeast, &c. [‡] See Barley,

three-threads, meaning a third of each, ale, beer, and two-penny, and thus the publican had the trouble to go to three casks, and turn three cocks for a pint of liquor. To avoid this inconvenience and waste, a brewer of the name of Harwood, conceived the idea of making a liquor, which should partake of the united flavours of ale, beer, and twopenny; he did so, and succeeded, calling it *entire*, or *entire-butt*, meaning that it was drawn entirely from one cask or butt; and as it was a very hearty and nourishing liquor, and supposed to be very suitable for *porters*, and other working people, it obtained the name of *porter*.

GIN.

The Genevese, in imitation of the Dutch (Hollands) were the first makers of this spirit, and called it Geneva, from whence originated the English term of Gin. Although it is inferior in flavour to Hollands, it is considered, when unadulterated with noxious mixtures, to be equally as wholesome.

FERINTOSH WHISKEY.

The word Ferintosh signifies Thane's land, it having been part of the Thanedom of Cawdor (Macbeth's), or Calder. The barony of Ferintosh belonged to the Forbes's of Culloden, and contained about 1800 arable acres. All barley produced on this estate was privileged to be converted into whiskey, duty free; the natural consequence of which was, that more whiskey was distilled in Ferintosh than in all the rest of Scotland. In 1784, Government made a sort of compulsory purchase of this privilege from the Culloden family, after they had enjoyed it a complete century. The sum paid was 21,500*l*.

PORT WINE.

This wine derives its name from Oporto, in Portugal, which, like Bordeaux in France, is the principal port in that country from whence the Portugal wines are exported.

Howell says, "Portugal affords no wines worth transporting." In our day, however, we think different. The custom of drinking Port wine began about 1703, the date of the Methuen treaty, it bebeing deemed impolitic to encourage the vintage of France.

Wine was first made in England in 1140.

SHERRY.

This wine derives its name from the province of Xeriers, in Spain, where it is produced.

HOCK.

We have heard much of Hock, and a many of us, no doubt, have tasted it: it is made at a village called Hocheim, in Germany, from which it derives its name. The following Epitaph may be seen on a tomb-stone there:

> "This grave holds Gaspar Schink who came to dine
> And taste the noblest vintage of the Rhine:
> Three nights he sat, and thirty bottles drank,
> Then lifeless by the board of Bacchus sank,
> One only comfort have we in the case—
> The trump will raise him in the proper place."

GROG.

Old Admiral Vernon first introduced rum and water as a beverage on board a ship; the veteran used to wear a grogram cloak in foul weather, which gained him the appellation of *Old Grog:* from himself the sailors transferred this name to the liquor, and it may be a question to which of the *grogs* they were most attached.

PUNCH, (*Liquor*).

The liquor called Punch, says the "Asiatic Journal," has become so truly English, that it is often supposed to be indigenous in this country, though its name at least is oriental The Persian *punji*, or Sanscrit *pancha*, i. e. *five*, is the etymon of its title, and denotes the number of ingredients of which it is composed. Addison's *fox-hunter*, who testified so much surprise when he found, that of the materials of which this truly English beverage was made, only the *water* belonged to England, would have been more astonished, had his informant also told him that it derived its name even from the East.

NEGUS.

Wine and water first received this name from Francis Negus, Esq. in the reign of George the First. Party spirit ran high at that period between Whigs and Tories, and wine-bibbing was resorted to as an excitement. On one occasion, some leading Whigs and Tories having, *par accident*, got over their cups together, and Mr. Negus being present, and high words ensuing, he recommended them in future to dilute their wine, as he did, which suggestion fortunately directed their attention from an argument, which probably would have ended seriously, to one on the merits of wine and water, which concluded by their nick-naming it Negus.

COFFEE AND COFFEE HOUSES.

Coffee Houses were first established at Oxford. In the year 1650, Jacob, a Jew, opened a Coffey-house at the Angel, in the parish of Saint Peter in the East, Oxon; and there it was by some, who delighted in noveltie, drank.

In 1654, Cirques Jobson, a Jew and a Jacobite, born near Mount Lebanus, sold coffee in Oxon; and in 1655, Arthur Tillyard, apothecary, sold coffee publicly in his house against All Soul's College.

This coffey-house continued till his Majesty's (Charles 2d) return and after, and then became more frequent. It is also recorded in a "New View of London," published in 1708, that one James Fair, a barber, who kept the house (which is now the Rainbow) by the Inner Temple Gate, one of the oldest in England, was in the year 1657, presented by the Inquest of St. Dunstan's in the West, for making and selling a sort of liquor called coffee, to the great nuisance and prejudice of the neighbourhood. And who (adds the author) could then have thought London would ever have had 3000 such nuisances, and that coffee would have been, as now, so much drank by the first quality and physicians.

NEWCASTLE SALMON.

Previous to the year 1787, all salmon sent to London from Berwick, were boiled and put into *kits;* but since that time, they have been sent in boxes, stratified with ice, by which mode they are preserved for a considerable period At a still previous time, the fish were carried by land to Newcastle, and there cured and shipped for London, where they are to this day called Newcastle Salmon.

STILTON CHEESE.

The late duke of Northumberland, and suite, passing through Stilton, on their way to the north, stopped at the Crown to take luncheon and change horses. On his grace (at that period earl Percy) inquiring of the landlord if he had any good cheese, one of the description now in vogue was placed on the table, which his lordship was so much pleased with, that he purchased half a dozen of the same, which the landlord had by him. The praise which his lordship bestowed on the cheese to all his friends and acquaintance, brought numerous applications to the landlord for similar ones, and consequently brought the cheese into great vogue, insomuch, that at last, he found his cheese trade as productive as his inn. Although the cheese is denominated by the name of Stilton, which is merely from the circumstance previously named, yet it is made in the vicinity of Melton Mowbray, and other parts of Leicestershire.

NATIVE OYSTERS.

"The herring loves the merry moon-light,
The mackerel loves the wind,
But the oyster loves the dredging song,
For he comes of a gentle kind."

Oysters are conceitedly said to be in season in every month of the year that has an R in its name, beginning with September, and ending with April; but the season in many places extends from August to May. Almost every city has its favourite oyster bank. In London the Colchester and Milton oysters are held in most esteem. Edinburgh has her "Whispered Pandores," and latterly, "Aberdour oysters;" and Dublin, the "Carlingford" and "Powldoodies of Burran." For the convenience of obtaining a ready supply of oysters, they are often transported from their original beds, and laid down on proper places of the coast, but these exiles are seldom found in such perfection as those which are called natives—that is, such as have never been rudely torn from their native homes, and sent on voyages of profit.

RED HERRINGS.

In a curious old pamphlet, entitled "Lenten Stuffe," the author says, "the discovery of red herrings was owing to accident, by a fisherman having hung some in his cabin, where, what with his firing and smoaking, or smoaky firing, in that his narrow lobby (house), his herrings, which were as white as whalebone when he hung them up, now looked as red as a boiled lobster."

In the year 1745, when the Scots rebellion threatened most formidably, Herring, then archbishop of York, resolved, in case of extremity, to take arms himself, and oppose the rebels. His avowing his intention, gave occasion to orator Henley to nick-name him a Red-Herring!

BREAD AND BUTTER.

Bread and butter, &c. superceded *Kychen grosse*, or dripping, for breakfast, between the reigns of Edward 4th and Elizabeth.—Bread and cheese is mentioned as a common viand by Diogenes Laertius.

SECTION XII.

LUXURIES, ARTICLES OF DRESS, TRADES, PROFESSIONS AND COMPANIES, PUBLIC HOUSE SIGNS, &c.

SHOES AND BOOTS.

" For when the restless Greeks sate down
So many years before Troy town,
And were renown'd, as Homer writes,
For *well soal'd boots*, no less than fights."

To whom the honour of the invention belongs, has never yet been satisfactorily ascertained by the Crispins of ancient or of modern times. That the Jews had them in use, appears from many passages of their history. " Over Edom," said the royal Psalmist, " will I cast out my shoe."

Pliny, the Roman historian, attributes the invention to M. Tychius, resident somewhere in Boetia; but he does not specify either time or place with sufficient certainty. It is beyond all doubt that they were introduced into Greece at a very early period. Apollo was always represented as wearing sandals, and was thence sometimes called *Sandilarius*. That the Greeks wore boots long before the days of Homer, has been proved from several passages in the Iliad. In the very first book, Chryses, in his pathetic appeal to King Agamemnon and his army to restore his daughter, addresses them thus—

" Ye sons of Atreus, and ye other well-booted Greeks."

Among the Romans, a good shoemaker was held in very high estimation; and the profession was held by them to be inalienable, as the profession of a priest is among ourselves.

" While boots and shoes are worn, their names shall be
Proclaim'd by fame to all posterity."

RIGHTS AND LEFTS.

Rights and lefts are only " an old, old, very old," fashion revived. The shoes of Bernard, king of Italy, found in his tomb, were right and left; the soles were of wood, the upper part red leather, laced with thongs, and they fitted so closely, that the order of the toes, terminating in a point at the great toe, might easily be discovered.* It is remarkable that, as in the present age, both shoes and slippers were worn shaped after the right and left foot. Shakspeare describes his smith as

> "Standing on slippers, which his nimble haste
> Had falsely thrust upon contrary feet.

And Scott, in his "Discoverie of Witchcraft," observes, "that he who receiveth a mischance, will consider whether he put not on his shirt wrong side outwards, or his left shoe on his right foot."†

GLOVES.

Cassaubon is of opinion, that Gloves were worn by the Chaldeans, because the word here mentioned is in the Talmud Lexicon explained, "the clothing of the hand." But it must be confessed, all this is mere conjecture; and the Chaldean Paraphrast may have taken an unallowable liberty with his version. Let us then be content to begin with Zenophon, who gives a clear and distinct account of gloves.

Speaking of the manners of the Persians, he gives us a proof of their effeminacy; that, not satisfied with covering their head and their feet, they also guarded their hands against the cold with thick gloves. Homer, speaking of Laertes at work in his garden, represents him with "gloves on his hands, to secure them from the thorns." Varro, an ancient writer, is an evidence in favour of their antiquity among the Romans. In lib. 2. cap. 35. *De re Rustica*, he says, that olives gathered by the naked hand are preferable to those gathered with gloves.

Athenaeus speaks of a celebrated glutton, who always came to table with gloves on his hands, that he might be able to handle and eat the meat while hot, and devour more than the rest of the company.

NIGHT CAPS.

> "Such Night-caps as cover'd our Milton divine,
> And enabled his brain in such numbers to shine."

Before we proceed to Hats and Caps, we will say something about the origin of that most unseemly and ungraceful thing,—a Man's Night Cap. In former times a hood was attached to the sleeping habiliment, somewhat similar to a monk's cowl, until Henry 2d of France, whose *forte* was the study of personal convenience and ease, introduced the present night-cap. The middle and lower orders were forbidden to wear velvet or brocade ones, so that those classes had them originally made of woollen cloth.

PANTALOONS.

> "For as the French, we conquer'd once,
> *Now*, give us laws for Pantaloons."——*Hudibras.*

Pantaloons, and Port-Canons, were some of the fantastic fashions wherein we aped the French—and is derived from Pantaleon or Pantaloon, in the pantomime.‡

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* Fosebroke Dict. Antiq.

† Dr. Drake's Shakspeare and his times.

‡ See Pantaloon.

MILITARY UNIFORMS.

Military Uniforms were first introduced by Louis the Fourteenth, and immediately after by the English.

LIVERIES.

Liveries originated in our British ancestors cloathing their vassals in uniform, to distinguish families; as they painted arms and symbols on their clothes and arms for the same purpose.

SERJEANT'S COIF.

The Serjeant's Coif was originally an iron-scull-cap, worn by knights under their helmets. Blackstone says it was introduced before 1253, "to hide the tonsor of such renegado clerks, as chose to remain as advocates in the secular courts, notwithstanding their prohibition by canon."

FLANNEL SHIRTS.

Flannel was first used in Boston, as a dress next the skin, by Lord Percy's regiment, which was encamped on the Common in October 1774. There was hardly flannel enough then in the whole town for that one regiment. Some time after Lord Percy had begun with flannel shirting, Sir Benjamin Thompson (Count Rumford) published a pamphlet in America, assuming to have discovered this practice. He might, perhaps, have suggested the use of it to Lord Percy. Flannel has not been in general use till within some thirty years.

BLANKETS.

In 1340, one Thomas Blanket, and some other inhabitants of Bristol, set up looms in their own houses for weaving those woollen cloths, which have ever since been called Blankets.

HATS AND CAPS.

"———— altum
Ædificat caput."——*Juvenal.*

"Blest Hat! (whoe'er thy lord may be)
Thus low I take off mine to thee!"

The introduction of caps and hats is referred to the year 1449, the first seen in these parts of the world being at the entry of Charles 7th into Rouen, and from that time they began to take place of the hoods or chaperons, that had been used till then. When the cap was of velvet, they called it *mortier*—when of wool, simply *bonnet*. None but kings, princes, and knights, were allowed the use of the mortier. The cap was the head dress of the clergy and graduates, churchmen and members of universities, students in law, physic, &c. and, as well as graduates, wear square caps in most universities. Doctors are distinguished by peculiar caps given them in assuming the doctorate. Pasquier says, that the giving the cap to students in the universities, was to denote that they had acquired full liberty, and were no longer subject to the rod of their superiors, in imitation of the ancient Romans, who gave a *pileus* or cap to their slaves, in the ceremony of making them free. The cap is also used as a mark of infamy in Italy. The Jews are distinguished by a yellow cap at

Lucca, and by an orange one in France. Formerly those who had been bankrupts were obliged ever after to wear a green cap, to prevent people from being imposed on in any future commerce.

SPENCERS.

This article of dress originated with the late Lord Spenser. His lordship, when Lord Lieutenant of Ireland, being out a hunting, had, in the act of leaping a fence, the misfortune to have one of the skirts of his coat torn off; upon which his lordship tore off the other, observing, that to have but one left was like a pig with one ear! Some inventive genius took the hint, and having made some of these half-coats, out of compliment to his lordship, gave to them the significant cognomen of Spencer!

WIGS.

" Oh, Absalom! Oh, Absalom!
Oh, Absalom! my son,
If thou hadst worn a perriwig
Thou hadst not been undone!"

Wigs were first worn by the Romans, to hide baldness, or deformity of the head; those of the Roman ladies were fastened upon a caul of goat skin. Perriwigs commenced with their Emperors; they were aukwardly made of hair, painted and glued together.

The year 1529 is deemed the epoch of the introduction of perriwigs into France; yet it is certain that *tetes* were in use here a century before. Fosbroke says, " that strange deformity, the Judge's wig, first appears as a general genteel fashion in the seventeenth century." Archbishop Tillotson was the first prelate who wore a wig, which then was not unlike the natural hair, and worn without powder.* Among the *Curiosa Cantabrigiensia*, it may be recorded, that our " most religious and gracious king," as he was called in the liturgy, Charles the Second, who, as his worthy friend, the Earl of Rochester, remarked,

" Never said a foolish thing,
Nor ever *did* a wise one,"—

sent a letter to the University of Cambridge, forbidding the members to wear perriwigs, smoke tobacco, and read their sermons! It is needless to remark, that tobacco has not yet made its exit *in fumo*, and that perriwigs still continue to adorn the heads of houses!

HAIR-POWDER.

The powdering of the hair took its rise from some of the ballad singers, at the fair of St. Germaine, whitening their heads to make themselves appear ridiculous; this was in the year 1614. It was first taxed in England, 1795.

FANS, &c.

Fans, muffs, masks, &c. and false hair, were first devised by the harlots in Italy, and from France in 1572.

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* Lyson's Environs.

STAYS.

> "Enviable Corset! that keeps within bounds,
> And guards those precious charms."

Stays, like many other articles of dress, were first used in the reign of Henry 2d of France. They were called Stays, here, because they were said to stay the obtrusive charms of woman.

A curious edict was passed by the Emperor Joseph the Second, of law making notoriety, to restrain the use and fashion of stays; in the preamble it set forth, that they impaired the health, and impeded the growth of the fair sex; in all orphan houses, nunneries, and other places of public education, they were strictly forbidden, and young ladies still persisting in the fashion, were threatened with the loss of the customary indulgences and countenance which were bestowed on their class; thus they were made a sort of immorality. The College of Physicians also were enjoined to draw up a dissertation in support of the royal edict, which was distributed gratis. But what can a monarch do against fashion? The liberty of the corset was soon re-established in Austria in its full severity.

WOMEN'S BLACKS.

> "Her lovely ankle cas'd in black."

This is the name of the common black worsted stockings, formerly an article of extensive consumption; they are now little made, because little worn. Black stockings were first introduced into England by Henrietta, daughter of Henry 4th of France, and queen of Charles the First. Charles was the first who wore black stockings in England; they were of silk, and Charles 2d seldom wore any other, as the old prints and paintings testify.

One of the greatest wholesale dealers in "women's blacks," in a manufacturing town, was celebrated for the largeness of his stock; his means enabled him to purchase all that were offered to him for sale, and it was his favourite article. He was an old-fashioned man, and while the servant maids were leaving them off, he was unconscious of the change, because he could not believe it; he insisted that household work could not be done in white cottons.—Offers of quantities were made to him at reduced prices, which he bought; his immense capital became locked up in his favourite "women's blacks;" whenever their price in the market lowered, he could not make his mind up to be quite low enough; his warehouses were filled with them; when he determined to sell, the demand had wholly ceased; he could effect no sales; and, becoming bankrupt, he literally died of a broken-heart—from an excessive and unrequited attachment to "women's blacks."

COACHES.

> "A coach, a coach! and let him who calleth of the coach, be the caller of it!"
> *Crononotonthologos.*

The use of coaches was introduced into England by Fitz Allan, Earl of Arundel, A. D. 1580, before which time Queen Elizabeth, on public occasions, rode behind her chamberlain, and she in her old age, according to Wilson, used reluctantly such an effeminate conveyance.

They were at first drawn only by two horses, "but," says the same author, "the rest crept in by degrees, as men at first ventured to sea." It was Buckingham, the Favourite, who, about 1619, began to have them drawn by six horses, which, as another historian says, "was wondered at as a novelty, and imputed to him as mastering pride." Before that time, ladies chiefly rode on horseback, either single, on their palfreys, or double, behind some person, on a pillion. In the year 1672, at which period, throughout the kingdom, there was only six stage coaches constantly running, a pamphlet was written, and published, by Mr. John Cresset, of the Charterhouse, urging their suppression, and amongst other grave reasons given against their continuance, the author says, "These stage coaches make gentlemen come to London on every trivial occasion, which otherwise they would not do, but upon urgent necessity: nay, the convenience of the passage makes their wives often come up, who, rather than come such journeys on horseback, would stay at home. Then, when they come to town, they must presently be in the mode, get fine clothes, go to plays and treats, and, by these means, get such a habit of idleness and love of pleasure, as make them uneasy ever after."

HACKNEY COACHES.

Hackney coaches, as well as hackney horses, derive their appellation from the village of Hackney, which was, at a former period, of such great resort, that numbers of coaches and horses were in constant employ in carrying the citizens thither. It was in the year 1634 that Captain Bayley first introduced these coaches, when a tolerable long ride might then be procured for the small sum of 4*d.*

SEDAN CHAIRS.

It was in the same year, 1634, that Sir Saunders Duncombe first introduced sedan chairs. Sir Saunders was a great traveller, and had seen these chairs at Sedan, where they were first invented.

SIDE SADDLES.

The Princess Ann of Bohemia was the first who introduced side saddles into England. It was in the year 1399; prior to which, ladies either rode on pillion, or astride like men.

WALKING STICKS.

Walking sticks were first introduced into fashion by the effeminate Henry 2d of France, but did not become a requisite appendage to the gentlemen of fashion in England till the year 1655, at which time they were formed with an indented head, in order to afford a more easy pressure of the hand which they supported. Ingenuity, which in matters of fashion is for ever on the alert, now crowned it with the addition of the round and hollow top, which sometimes contained nutmeg or ginger, to warm the stomach of the valetudinarian, and sometimes sugar candy for the asthmatic; but snuff soon after coming into universal use among the *bon ton* of society, the cavity was exclusively appropriated to its reception; and the meeting of two friends was invariably marked, after the first salutation, by the unscrewing of the tops of their walking sticks.

TILBURY.

So called from Mr. Tilbury, the coach-maker of Mount Street, Berkeley Square.

STANHOPE.

So called from being infroduced into the *beau monde* by the Hon. Mr. Stanhope.

DENNET.

A vehicle which derives its name from the inventor, whose name was Dennet.

TANDEM.

This equipage derives its name from the Latin word *tan dem,* i. e. at length; one horse preçeding the other. It is a cognomen somewhat far-fetched, but it is accounted for by saying, it is of University origin.

USE OF MAHOGANY IN ENGLAND.

Dr. Gibbons, an eminent physician, in the latter end of last, and beginning of the present century, had a brother, a West India captain, who brought over some planks of mahogany as ballast. As the doctor was then building him a house, in King Street, Covent Garden, his brother thought they might be of service to him. But the carpenters finding the wood too hard for their tools, it was laid aside for a time as useless. Soon after, Mrs. Gibbons wanted a candle-box; the doctor called on his cabinet-maker (Wollaston, in Long Acre), to make him one of some wood that lay in his garden. Wollaston also complained that it was too hard. The doctor said he must get stronger tools. The candle-box was made and approved; insomuch that the doctor then insisted on having a bureau made of the same wood, which was accordingly done; and the fine colour, polish, &c. were so pleasing, that he invited all his friends to come and see it, and among them the Duchess of Buckingham.

Her Grace begged some of the same wood of Dr. Gibbons, and employed Wollaston to make her a bureau also: on which the fame of mahogany and Mr. Wollaston was much raised, and things of this sort became general.

Holinshead, who wrote in the time of Queen Elizabeth, says, "all the furniture and utensils (even) were of wood, and that the people slept on straw pallets with a log of wood for a pillow."

D'OYLEYS.

These dessert napkins take their term from a very respectable warehouseman of the name of D'Oyley, whose family of the same name had resided in the great old house next to Hodsoll, the banker's, from the time of Queen Anne. This house, built by Inigo Jones, which makes a prominent feature in the old engraved views of the Strand, having a covered up and-down entrance which projected to the carriage way, was pulled down about 1782, on the site of which was erected the house now occupied in the same business.

BOAT'S PAINTER.

At the trial of a smuggler in Sussex, some time ago, it was deposed by a witness, that there was nothing in the boat but the tubs and the *painter*. Upon which the counsel, whose duty it was to cross-examine the witness, got up and said—"You say there was nothing in the boat but the tubs and the *painter;* I wish to know what became of *him,* did *he* run away."—(Here there was great laughing.) It was then explained to the learned counsel, that the painter mentioned was nothing but a rope!

The rope which is coiled up in the boat, and which is constantly employed in hawling, &c. is called the boat's painter, because, from its being saturated with tar, and its continual friction against the boat, the latter becomes daubed or painted, with the adhesive or greasy matter with which the rope is covered.

HAMMER-CLOTH.

This covering to the coachman's seat or box, is derived from the German *hammer*, which implies a coat, or covering.

ATTORNEY.

In the time of our Saxon ancestors, states a work entitled *Saxon Anomalies*, the freemen in every shire met twice a year, under the precedency of the Shire Reeve, or Sheriff, and this meeting was called the Sheriff's *torn*. By degrees the freemen declined giving their personal attendance, and a freeman who did not attend, carried with him the proxies of such of his friends as could not appear: he who actually went to the Sheriff's torn, was said, according to the old Saxon, to go "at the torn," and hence came the word attorney, which signified, one that went to the torn for others, carrying with him a power to act, or vote for those who employed him.

I do not conceive (continues the writer), that the attorney has any right to call himself a Solicitor, but where he has business in a court of equity. If he chose to act more upon the principle of equity than law, let him be a solicitor by all means, but not otherwise, for law and equity are very different things; neither of them very good, as overwhelmed with forms and technicalities; but upon the whole, equity is surely the best, if it were but for the name of the thing.

TAILOR.

"Men three parts made by *tailors* and by barbers."

A tailor now means a maker of clothes, whereas its origin is the French word *tailler*, to cut, or cut out, whence it appears the trade of clothes-making was divided into a great many branches, such as planner, cutter-out, sewer, &c. or that every body originally made his own clothes, and merely employed the tailor to give him the most fashionable outlines of a suit.

STATIONER.

The application of the word Stationer has undergone a singular change. Originally it meant nothing but a tradesman of any kind, who had become stationary, in opposition to the usual mode of ancient tradesmen, who travelled about with packs. But the most remarkable anomaly is, that there are, and have long been, a set of men who go from house to house, and from time to time, selling what are now called stationary articles, so that they have justly acquired the name of "flying stationers." Dismounted cavalry (horsemen a foot), form quite a parallel case with these gentry.

APOTHECARY.

"Salts are in all his steps, manna in his eye,
In every gesture colycinth and rhubarb."

The character of an apothecary is so legibly imprinted on his front, that all his efforts to conceal it are useless. There is a bustling importance about him which did not belong to the fraternity of former times. It is said by a waggish writer, that the apothecary of former times was a very humble being, and carried his drugs about with him in an earthenware vessel; and from *a-pot-he-carries,* was derived the cognomen of Apothecary. This, however, the modern sons of Galen would spurn, and would inform you that they receive their appellation from Apothecarius, an ancient and eminent compounder of drugs.

BROKER.

A broker is a double-tongued rogue; he saith to the seller, *sell,* for thine article is going down in the market; he goeth to the buyer, and saith, *buy,* for the article thou dealest in will surely rise. A broker is thus defined by the learned Trollope—" He is one who steppeth in between two men making a bargain, and plundereth both."

MEN MILLINERS.

" As spruce as a man milliner."

In former times, the ancient sisterhood of Tire Women, or Dressers, served only in the shops where ladies purchased thair gew-gaws; but when the Milaners, or persons from Milan, in Italy, first introduced their fashions into this country (and from whence the term Milliner is derived), it is supposed they also furnished us with the idea of employing the male sex for the vending of various articles of millinery, as is the custom in that country. The impropriety of employing young vigorous men to serve female customers must be evident to every considerate person; especially, since so many fine blooming females are thus consigned to idleness and temptation. But, no, what lady would purchase her bandeaus, ribbons, and gloves, from the hands of a young woman, when the shop contains a young man? The ancient fraternity of Tire Women became totally extinct about 1765; but now, what head can be dressed without the assistance of a smart male hair-dresser, or what female bedecked without the flirting and nothingness of the man-milliner?

GROCER.

This term as applied to the venders of sugar, treacle, spices, &c. originally meant nothing more than a dealer by the groce, or in the gross, but which is now applied peculiarly to those who deal in the above articles. There are several other trades which bear a name, the limit or cause of which is now no more.

Another writer says—the term Grocer was originally employed to distinguish a dealer in goods in gross quantities, in opposition to the mere retailer; though now extended to all, who deal in either way, in the " mystery of grocery," a term in this instance. by the bye, rather oddly applied. The more ancient designation, however, of this fraternity, was that of the " Pepperers," on account of pepper being the principle article in which the grocer dealt. The fraternity were first incorporated as Grocers by a charter from Edward 3d, in 1345, which was renewed and confirmed by several succeeding monarchs. A pepperer was still, however, not unfrequently a distinct business, and continued so till as late a period as 1559. In that year a quantity of pepper having been taken in a Spanish carrack, was purchased from the queen at a good price, by certain exclusive dealers in that article. The grocers, however, endeavoured to undersell the pepperers, by making other importations of their own, which caused the latter to petition her Majesty, that no pepper might be imported for three years, which would enable them to keep their engagement with her Majesty; and to induce her to do so, they promised not to raise the price of pepper above 3*s.* in the pound.

TINKER.

The trade of a tinker yet exists, though its respectability, if it ever had any, has disappeared; but the practice which caused the name has been long disused. A tinker was one who tink'd, because formerly the tinkers went about giving warning of their vicinity by making a tinkling noise on an old brass kettle.

OSTLER.

An innkeeper is comparatively a modern title—host, or hosteler, is the ancient one; but in the shape of ostler, it has now universally become the name of the host of the horses, not of the men—a singular proof of the active humility with which ancient innkeepers attended to their guests, and as remarkable a proof of the additional pride of modern landlords.

BUTLER.

A Butler, who is now the superintendent of all the eating and drinking, but, under the modern appellation of House Steward, in the house to which he belongs, was originally the mere *bottler* of the liquors—a pretty good proof of the wetness of our ancestors.

MANTUA-MAKER.

The names of places are sometimes preserved in trades, and the objects of trade, where no longer the slightest connexion exists between them. Thus we have a Mantua-maker, a name at first given to persons who made a particular cloak or dress worn at Mantua, in Italy.

MILLINER.

Milliner, so called because the Milanese were the first Milliners, or as they were called Milaners; deriving their name from the sale of a particular dress first worn at Milan, in Italy.

CORDWAINER.

Cordwainer, or Cordovaner, or fine maker of shoes from Cordova, or Spanish leather. The Cordwainer's Company have a goat's head for their crest, and repeated in their arms.

DENTIST.

"He is the merry conceited tooth-drawer."

This term, by which the tooth-reviser is designated, is derived from the French word *den*, i. e. tooth; and the concluding syllable is added, as in art-ist, or chym-ist, or any other word terminating with *ist;* merely for the sake of harmony.

COSTERMONGER.

This is a corruption of Costard-monger; Ben Jonson uses it both ways, and it is noticed of his costermonger, by Mr. Archdeacon

Nares, that "he cries only pears." That gentleman rightly defines a costard-monger, or coster-monger, to be "a seller of apples;" he adds, "one who generally kept a stall." He says of Costard, that, "as a species of apple, it is enumerated with others, but it must have been a very common sort, as it gave a name to the dealers in apples."

HUXTER.

Holme, in his heraldic language, says of a huxter, "He beareth *gules*, a man *passant*, his shirt or shift turned up to his shoulder; breeches and hose *azure*, cap and shoes *sable*, bearing on his back a bread basket full of fruits and herbs, and a staff in his left hand, *or*." Huxter, or hutler, is a Saxon word, and implies a dealer in bread and vegetables.

PEDLAR.

This is a corruption from Paddler, i. e. one who goes from place to place—an Itinerant. Holme in his heraldic language describes the pedlar thus—"He beareth *argent*, a crate-carrier, with a crate upon his back, *or;* cloathed in *russed*, with a staffe in his left hand; hat and shoes, *sable*."

PORTER.

One who attended at the ports (originally) for the departure or arrival of vessels, being employed to carry luggage or packages to and fro; hence he was called a porter.* Holme says, "He beareth *vert*, a porter carrying of a pack *argent*, corked sable; cloathed in tawney, cap and shoes *sable*. This is the badge and cognizance of all porters and carriers of burthens;" but that there may be no mistake, he adds, "they have ever a leather girdle about them, with a strong rope of two or three fouldings hanging thereat, which they have in readiness to bind the burdens to their backs when called thereto."

BARBER.

Holme derives the denomination Barber from *barba*, a beard, and describes him as a "cutter of hair;" he was also anciently termed a *poller*, because in former times to *poll* was to cut the hair; to *trim* was to cut the beard, after shaving, into form and order.

BARBER'S POLE.

"Rove not from *pole* to *pole*, but here turn in."

The origin of the Barber's Pole is to be traced to the period when the barbers were also surgeons, under the denomination of Barber-Surgeons, or Barber-Chirurgeons, none other in former times being allowed to "let blood." To assist this operation, it being necessary for the patient to grasp a staff, a stick or a pole was always kept by the Barber-Surgeon, together with the fillet or bandaging used for tying the patient's arm. When the pole was not in use, the tape was tied to it, that they might be both forthcoming when wanted. On a person coming to be bled, the tape was disengaged from the pole, and bound round the arm, and the pole was put into the person's hand: after it was done, it was again tied on, and in this state the pole and tape were often hung at the door, for a sign or notice to passengers that they might there be bled. At length, instead of hanging out the identical pole used in the operation, a pole was painted with stripes round it, in imitation of the real pole and its bandagings, and thus came the sign.

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* See Porter (Beer).

NEWSPAPERS IN BARBERS' SHOPS.

" A barber's shop adorn'd we see,
With monsters, *news*, and poverty;
Whilst some are shaving, others bled,
And those that wait *the papers* read;
The master full of Whig or Tory,
Combs out your wig and tells a story."

The custom of having newspapers in a barber's shop, was introduced about a century back. They were then only a penny a piece, and the barbers introduced them to amuse their customers while waiting.

SHAVING-BRUSHES.

Before the year 1756, it was a general custom to lather with the hand; but the French barbers about that time brought in the brush. It was an old saying—" A good lather is half the shave."

RESTAURATEUR.

This term, so generally applied to tavern-keepers in France, and particularly to the cooks, took its name from a Parisian vintner, named Boulanger, the first to supply the public with soups, in the year 1765, placing over his door this verse from the Bible :—*Venite ad me omnes qui stomacho laboratis, et ego Restaurabo vos!* The bait took such effect, that others in the same line took his example, and the restorative powers of their aliments, added to the singularity of the invitation to partake of them, occasioned their being distinguished by an appellation, which has since been indiscriminately applied.

SURGEON.

This term, as applied to medical men, is derived from Chirurgeons, who were formerly incorporated with the barbers, under the denomination of Barber-Chirurgeons. In course of time, however, they separated; the " letters of blood" taking upon themselves the new made cognomen of Surgeons; and the pollers of hair, and shavers of chins, the old moiety of their original united appellation of Barbers.

CORN-FACTORS, &c.

About fourscore years back (now upwards of a century), says Harriott, in his " Struggles through Life," corn-factors, meal-men, and middle-men, as now designated, and well understood, were then unknown. My grandfather was then a baker of some repute in the city, and it was from my father, and sister's brother, I learned the following history of the commencement of corn-factoring, and thence, the other two. At this time, when the consumption of corn was small, compared to what it is now in the metropolis, there was no description of people that stood between growers of corn and bakers. The farmer brought his samples to town; and taking them to Bear-Quay, near the Custom-house, met the bakers, who were the principal buyers of bread corn, and there made their bargains with each other. It is unnecessary to detail concerning other grain, which was sold in the same direct manner to the other purchasers; and it is thence that the present corn market, in Mark-Lane, is still called Bear-Quay Market.

The farmers, according to circumstances and situation, put up at different inns, &c. when they came to town; the Green Dragon and Bull Inns in Bishopsgate Street, were two among others to which farmers resorted. The landlords of these two inns, in particular, were men in good esteem; and by habit became well acquainted with the quality and value of corn; insomuch, that the farmers who used their houses, would request of them at times, when they had not sold, to take the samples to Bear Quay on the following market day, and sell for them; paying themselves afterwards for their trouble, &c. The farmer soon found that this made a considerable saving to him, in preference to staying in town till next market day, or making another journey. At length, the farmer finding that the innkeeper sold the corn as well as he could, and confiding in his host, thought, he might frequently save his own time, as well as the expense of the journey, by sending the samples up to the innkeeper to sell, and do the best for him; agreeing to give an allowance of *3d.* a quarter for the innkeeper's commission.

This was the beginning of corn-factors. Mr. J— and Mr. S— were the two first; there was a third, who began nearly at the same time, whose name I don't recollect. As this mode proved mutually advantageous, the factoring business increased; as it was not long before these gentlemen found that keeping of an inn was but a secondary consideration; and, as men of discernment, they quitted it to devote their time entirely to factoring. The son of Mr. S. had been bound apprentice to my grand-father as a baker; he wanted a year or more to serve of his time, when his father required his assistance in the corn-factoring line. That point was easily settled, and he exchanged a business on the decline for a new and more advantageous employ, in which he succeeded with high exemplary credit. The building of the present Corn Market is just within my own remembrance, and shows how rapidly the numbers of and business of corn-factors must have increased. The meal and middlemen followed; and now the poor baker, who ranked next to the farmer, purchased his corn and sent it to the miller to be ground (who then considered himself obliged to the baker for employing him), is thus last upon the list from the grower of corn, through the factor, the miller, the meal-man, and middle-man, until the baker has delivered it to the consumer.

HABERDASHERS.

The Haberdashers, who were more anciently called Milliners, or Millainers, on account of their dealing in articles imported from Milan, were incorporated into a company in the year 1447; but it is probable, that their number was not great, since in the reign of Henry 6th, there were not more than a dozen Haberdashers' shops in the whole city. How much they must have increased during the reign of Elizabeth may be inferred from the complaints made against them, that the whole street from Westminster was crowded with them, and that their shops made so gay an appearance as to seduce persons to extravagant expenditures. The business of the haberdasher was not, however, confined to the lighter articles of a lady's wardrobe, as at present, but extended to the sale of daggers, swords, knives, spurs, glasses, dials, tables, balls, cards, puppets, inkhorns, toothpicks, fine earthen-pots, salt-cellars, spoons, tin dishes; and even mouse traps, bird-cages, shoeing-horns, lanthorns, and jew'strumps, contributed to that gay appearance which the haberdashers shops are said to have made in the reign of our maiden queen.

Among the pensioners on the books of the Haberdashers Company, is one William Pullen, who was fifty years the tenant of the same house,* fifty years the husband of the same wife, and fifty years in the employ of the same master. So singular a concurrence is worthy of record.

MERCERS' COMPANY.

This, which is one of the twelve principal companies, or such' says Pennant, who are honoured with the privilege of the Lord Mayor's being elected out of one of them. Mercer by no means implied a dealer in Silks, for Mercery signified all sorts of small wares, toys, and haberdashery. This company was incorporated 1393.

MERCHANT-TAILORS COMPANY.

"A *remnant* of all shall be saved."

When Dr. South was appointed chaplain to the Merchant Tailors Company, he took the above appropriate text, when he preached his inauguration sermon.

This company in former times was merely denominated the Tailors Company, until Henry the Seventh, who was himself a member of it, gave them the title of Merchant Tailors; this was in the year 1501. Edward, the Black Prince, was a member of this far-famed company, and most of the kings of England, since the reign of Edward 3d, down to his present Majesty. Continental Sovereigns, Princes, Marshals, and Generals, have been, and are enrolled in the same. This is also one of the twelve principal companies.

LORINER.

Among the various companies of the city of London, some of which have very peculiar, and not generally understood names, this is one. Loriner is from the French *Lorimer,* signifying a maker or manufacturer of bridle bits, stirrups, and other sadler's ironmongery. The time has gone by with the Loriner's Company, as well as with others, when they granted their freedom or livery to those only who were of the trade by which the company was denominated.

PUBLIC HOUSE SIGNS, &c.

"I'm amus'd at the Signs,
A I pass through the town,
To see the odd mixture—
A Magpye and Crown,
The Whale and the Crow,
The Razor and Hen,
The Leg and Seven Stars,
The Axe and the Bottle,
The Tun and the Lute,
The Eagle and Child,
The Shovel and Boot.

Bristol Apollo, 1710.

Public-house Signs, especially in and about the metropolis, present some laughable absurdities, a specimen of which is given in the above compound of rhime and prose. Englishmen, it is said, are fond of contradictions, a corroboration of the truth of which is not only to be found in the sign-board of the tavern, but in the foaming bowl of punch, which is to be procured there.

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* Gentle reader! this was no ancestor of mine I assure you, however coincidental it may appear.—*W. P.*

As this work professes to embrace a little of every thing, the origin of some of the most remarkable tavern appellations and public-house signs will now be noticed, satisfied that the reader will feel an interest in the same; for

> "Whoe'er has travell'd life's dull round,
> Where'er his various tour has been,
> May sigh, to think how oft he found
> His warmest welcome at an Inn."
>
> *Shenstone.*

THE HUMMUMS.

(Old and New.)

The two houses so named are situated in Covent Garden, and are famed for their good beds, and hot and cold baths, likewise for their general good fare.

Dr. Shaw, in his Travels, says, that hummums is a corruption of *hammum*, the Arabic term for a bath or bagnio.

The first bagnio, or bath, for sweating or hot bathing in England, it is believed, was that in Bagnio Court, Newgate Street, which afterwards became a hotel, or lodging house, after which the Hummums in Covent Garden were opened upon the same plan.

THE FINISH.

> "Some place that's like the *Finish*, lads,
> Where all your high Pedestrian Pads,
> That have been *up* and *out* all night,
> Running their rigs among the rattlers,
> At morning meet—and, *honour* bright—
> Agree to share the *blunt* and *tattlers*."
>
> *Tom Crib's Memorial to Congress.*

This house, frequented by the Peep O'Day Boys, is thus denominated, because they there terminated their bacchanalian orgies. When kept by the celebrated Mother Butler, it was frequented by the Sheridans and the Foxes; now, by the London shopmen and barbers' clerks. It is near the Hummums.

THE FLYING HORSE.

The Flying Horse was originally intended to represent the Pegasus of the ancients; consequently it is not so unmeaning a sign as it has been thought to be; for

> "If with water you fill up your glasses,
> You'll never write any thing wise;
> For wine is the horse of Parnassus,
> Which hurries a bard to the skies."

THE HAT AND TUN.

A house so named in the vicinity of Hatton Garden, was evidently intended to allude to the family of the Hattons, whose mansion formerly stood near the spot. The house has been recently rebuilt, and a spacious room on the one pair appropriated for parties.

SIMON THE TANNER OF JOPPA.

In Long Lane, Southwark, there is a house so named, probably having its origin in the times when Scripture names were adopted for men and things.

In Acts, c. x. v. 32, we read, that the apostle Peter dwelt for some time at the house of Simon, a tanner.

THE BEAR AND RAGGED STAFF.

This being part of the armorial bearings of the Earls of Warwick, has been set up in honour of that noble house; while others bear the name of the "Earl of Warwick," and "Guy, Earl of Warwick." The arms were, doubtless, the original sign, but latterly only the name has been used.

BRACE, KING'S BENCH.

This place was originally kept by two brothers of the name of Partridge, from whom it obtained the present title, being a pun upon their name, they being a Brace of Partridges.

THE GRAVE MORRIS.

A house so named, stands opposite the London Hospital. A painter was commissioned to embody the inscription; but this knight of the brush was not possessed of a poet's eye, and therefore could not depict the form of things unknown or imaginary. The sign is in consequence written up, "The Grave Morris."

In "Junius's Etymologicon," *Grave* is explained to be Comes, or Count, as Palsgrave is Palatine Count; of which we have an instance in Palsgrave-head Court, Strand, so called in memory of the Palsgrave, Count, or Elector Palatine, who married Princess Elizabeth, daughter of James 1st. Their issue was, the Palsgrave Charles Louis, the Grave Count, or Prince Palatine Rupert, and the Grave Count, or Prince Maurice.

THE SWAN WITH TWO NECKS.

This sign has long been an object of mystery to the curious; but this mystery has been explained by the alteration of a single letter. The sign was originally written "The Swan with two *Nicks*;" the meaning of which, we find, to be thus fully explained, in a communication to the Antiquarian Society, by the late Sir Joseph Banks.

At a meeting of the Antiquarian Society, held in the year 1810, Sir Joseph Banks presented a curious roll of parchment, exhibiting the marks or *nicks* made on the beaks of the swans and cygnets in the rivers and lakes in Lincolnshire; accompanied with an account of the privileges of certain persons for keeping swans in these waters, and the duties of the king's swan-herd in guarding these fowls against depredators; also, for regulating their marks, and for preventing any two persons from adopting the same figures and marks on the bills of their swans.

Thus, from the circumstance of marking these swans with nicks, originated the sign of the "Swan with two Nicks," now corrupted into the "Swan with two Necks."

GOAT AND COMPASSES.

This sign, so well known to those who visit Chelsea, is derived from the days of the Commonwealth, when it was the fashion of the enthusiasts of that period to append scriptural quotations to the names given them by their parents, or to adopt them entirely instead. This rage for sacred titles, induced them also to coin new names for places and things. The corruption "God encompasseth us," to "Goat and Compasses," is obvious, and seems quite natural; and it is not unlikely, that "Praise God barebones," preferred drinking his tankard of ale at the "God encompasseth us," rather than frequent a house retaining its old and heathenish title.

BAG OF NAILS.

The Bag of Nails, at Chelsea, is claimed by the smiths and carpenters in its neighbourhood as a house originally intended for their peculiar accommodation; but had it not been for the corruption of the times, it still would have belonged to the *Bachanals*, who, in the days of the rare Ben Jonson, were accustomed to make a holiday excursion to that pleasant part of the environs of London. One age has contrived to convert Bacchanals into Bag o' Nails; may not a future age take the liberty of converting Bachanalians into that of Bag o'-Nailians?

JOHN O' GROAT'S HOUSE.

James 4th, of Scotland, sent Malcolm Gavin, and John de Groat, two brothers, into Caithness, with a letter written in Latin, recommending them to the kind regards of the people of that county.—They became possessed of lands in the parish of Anisley, on the banks of the Pentland Firth, which was equally divided between them. In course of time there were eight families of the same name, who shared alike, and lived comfortably and peaceably for many years. These were accustomed to meet, to celebrate the anniversary of the arrival of their progenitors. At one of these meetings it became a matter of dispute which of them was entitled to enter first, and take the head of the table; which had like to have terminated fatally, but for the presence of mind of John de Groat, proprietor of the ferry, who remonstrated with them; pointed out the necessity of unanimity, as regarded their own happiness, their respectability among their neighbours, and general safety from the inroads of those clans, who might envy them, and take advantage of their dissensions.

He then proposed the building of a house, to which they should contribute equally; and he promised at their next meeting he should so order matters, as to prevent any dispute about precedency.

Having gained their assent, he proceeded to build a house, with a distinct room of an octagonal form, having eight doors and eight windows, in which he placed a table of oak, with eight sides, At the next annual meeting he desired each to enter singly at different doors, and take the head of the table, himself entering the last, and taking the remaining unoccupied seat. By this ingenious manœuvre they were all placed on an equal footing, and good humour and harmony were restored and established.

Such, reader, was the origin of the sign of "John o' Groat's house."

VALENTINE AND ORSON

There is a house so named in Long Lane, Bermondsey. It would appear to have originated with some romantic reader, who had been affected with the tale of these two brothers, who were sons of the Emperor of Constantinople, Alexander, who married the beautiful sister of Pepin, king of France, named Bellisant; who being banished by the Emperor during her pregnancy, having been falsely accused by his prime minister, she took refuge in the forest of Orleans, in France, where she was delivered of male twins: one of which was taken from her by a she-bear, and suckled by it for some time, hence called Orson. The other being discovered by the king, Pepin, her brother, during her search after Orson, was brought up at the court of his uncle. Orson being a terror to the neighbourhood when he grew up, was overcome by his brother, and tamed so far as to be brought to court. Shortly after overcoming the Green Knight, he received the hand of the Lady Fezon, previous to which he had attained the power of speech; and Valentine married Eglantine, the king's daughter, when they discovered they were cousins.

THE GUY'S HEAD.

This sign was intended to do honour to the philanthropy of Mr. Thomas Guy, who founded the hospital in the Borough, which bears his name, and which cost the sum of 18,793*l*. 16*s*. 1*d*.; and the sum left for the endowment of it was 219,499*l*. 0*s*. 4*d*. Had he been of the Romish church, he might have been honoured with a niche in their calendar, where many have been placed for acts neither of so benevolent or noble a nature.

BLACK DOLL AT RAG SHOPS.

The Black Doll, used as a sign by the dealers in rags, originated with a person who kept a house for the sale of toys and rags in Norton Falgate, about sixty years ago. An old woman brought him a large bundle for sale, but desired it might remain unopened, until she called again to see it weighed. Several weeks elapsed without her appearing, which induced the master of the shop to open the bundle, when he found a *black doll,* neatly dressed, with a pair of gold earings appended. This he hung up over his door, for the purpose of being owned by the woman who left it. Shortly after this she called, and presented the doll to the shopkeeper, as a mark of gratitude for his having, by its means, enabled her to find out her bundle. The story having gained circulation, this figure has been generally used by dealers in rags, ever since this original instance of honesty in this class of merchants.

PUBLIC-HOUSE CHEQUERS.

Few people, it is presumed, are aware of the origin of the Checquers, which are seen on the sides of the doors, or window shutters of public-houses.

In the reign of one of our Henries, the Excise of the country was farmed (as was customary in former times), by an Earl of Holdernesse, whose arms were the chequers, and which in those days every licensed house was obliged to display, or suffer the consequence, which was a heavy penalty. The custom alone has continued to this day, the penalty not being exacted.

THE BELL SAVAGE.

The etymology of the Bell Savage, on Ludgate Hill, has been variously, but very incorrectly given; the following, however, may be relied on as correct.

The Bell Savage, now called *le belle Sauvage,* took its name from those premises once being the property of lady Arabella Savage, who made a deed of gift of them to the Cutler's Company; corroborative of which, a painting may be seen in Cutler's Hall, representing her ladyship, accompanied by her conveyancer, presenting the said deed of gift to the Master and Wardens of the aforesaid company.

THE BOLT-IN-TUN.

A game, the Roman and Grecian youth were wont to exercise themselves in. The *bolt* was a short javelin, and the *tun* was placed as a kind of target; he who threw the bolt through a small hole in the tun, being declared victor.

THE BULL AND MOUTH, AND BULL AND GATE.

The two inns here named, are a strong specimen of the corruption so prevalent in the designation of public resorts in and about the city of London, indeed throughout the whole country. The original names were Boulogne-Mouth and Boulogne-Gate, in commemoration of the destruction of the French flotilla at the mouth of Boulogne harbour, and of the capitulation of the town being signed at the gate of Boulogne, in the reign of Henry 8th.

THE GOOD WOMAN, i. e. THE SIGN OF A WOMAN WITHOUT A HEAD!

In the old ballad of the "Wanton Wife of Bath," are the following lines—

> "I think, quoth Thomas, *Women's Tongues*,
> Of *Aspen-leaves* are made,"

Which of all moveables in nature are decidedly the most so: Gay's Pippin Woman in his *Trivia* is of a piece with the case cited from Ovid, and from whence originated the sign of the Good Woman,

> "The crackling crystal yields, she sinks, she dies;
> Her head chopp'd off from her lost shoulder flies:
> *Pippins* she cried, but death her voice confounds;
> And *pip-a-pip* along the ice rebounds."

It may not be amiss here to inform the Fair of Britain, that although taking off the heads of females is somewhat out of fashion, yet, nevertheless, the laws allow their husbands to administer moderate correction; *modicam castigationem* are the very words of the law.

DOG AND DUCK TAVERN.

The sign of this once very popular tavern, took its name from a famous dog which hunted ducks in a sheet of water on this spot. Over a low small-gabled-end fronted house, was seen, in an oblong square place, moulded in a kind of red composition, the dog and duck.

SPREAD EAGLE.

The Spread Eagle, which constitutes with some variation the arms of Austria and Prussia, originated with Charlemagne, the first Emperor of Germany, who added the second head to the Eagle, to denote that the Empires of Rome and Germany were in him united. This was A. D. 802.

NONE SUCH HOUSE!

We have seen in the neigbourhood of London, and in various parts of the country, "None such House," or "None such Cottage," &c. This term originated from the residence of Hans Holbein, the celebrated painter to Henry 8th, which stood on London Bridge. It was entirely framed of wood, was made in Holland, and when placed on the bridge was completed without a single nail; in consequence of which, Sir Thomas More christened it, "None such House!" and which has since become a cognomen for various residences and villas throughout the country.

COAL-HOLE TAVERN.

A tavern so called in Fountain Court, Strand, a well known site for midnight gossipping. Here the most celebrated comedians have long entertained their private convivial friends after they have delighted the town. Here, too, certain poets, painters, sculptors, musicians, and other ingenious wights, who prefer late hours, a smoaky room, and hilarity, to the sober comforts of domestic home, waste the night in glorious independence, fearless of the curtain lecture that appals the uxorious wight, who sometimes trespasses against the orders of the house. The Coal-hole merely derives its name from its gloomy situation, and its original contiguity to a coal-yard.

BLOSSOM'S INN.

The Blossom's Inn, Lawrence Lane, derives its name from the rich borders of flowers which adorned the original sign of St. Lawrence. These were the effects of his martyrdom—" for," says the legend, " flowers sprung up on the spot of his cruel martyrdom."

CATHERINE WHEEL.

Allan Butler says, St. Catherine was beheaded under the Emperor Mexentius, or Maximinius the Second. He adds, " she is said first to have been put upon an engine made of four wheels, joined together and stuck with sharp pointed spikes, that when the wheels were moved her body might be torn to pieces. At the first stirring of this terrible engine, the cords with which the martyr was tied was broke asunder by the invisible power of an angel, and, the engine falling to pieces by the wheels separating one from another, she was delivered from that death." Hence the name of Saint Catherine's Wheel.

THE THREE LEGS.

This public house sign, and which is more general in the country than in London, is the arms of the Isle of Man. Its ancient bearing was a ship; but the arms are now, and have been for centuries, gules, " three armed legs" *proper*, or rather *argent*, conjoined in *fess*, at the upper part of the thigh, fleshed in triangle, garnished and spurred topaz. So long as the King of Man wrote *Rex Manniae et Insularum*, they bore the ship; but when the Scots had possession, with the Western Islands, the legs were substituted. It is said of the " three legs," that with the toe of the one they spurn at Ireland, with the spur of the other they kick at Scotland, and with the third they bow to England.

TUMBLE DOWN DICK!

This sign, once so well known in that part of the borough of Southwark, near to London Bridge, was set up on the restoration of Charles the Second, and was intended as a burlesque on Richard Cromwell, who had too much simplicity and honesty to manage the reins of government, which devolved on him on the death of his father.

LARK-HALL TAVERN.

This place is of great antiquity; it stood in the midst of meadows, and corn fields, and was much resorted to by bird catchers, who frequented this place with their nets; and in time it became noted, and much resorted to by the Londoners on Sundays, who came here to purchase larks, and other singing birds, from the bird catchers, from whence it was called Lark-hall. At this period, also, the bath-room, which now stands at the brow of the hill, a quarter of a mile west of Lark-hall, towards Clapham, was much frequented; and the spring which now supplies the present bath was also reckoned very salubrious, and boasted many fashionable visitors during the summer months; but there being no high road, both that and the Lark were inacessible in the winter months.

Over the entrance to Lark-hall Tavern, is the following whimsical notice, which must be read backwards to be understood,—

"Tsurt Tonnac, In, os; duh, sie Man Ymts uje, Ru, Saem dna, doogro, uQil, hTiW."

GOLDEN FLEECE.

This sign, supposed to be the most ancient of any, and which we meet with in almost every provincial town, has a classical derivation; applying to the Golden Fleece which was brought from Colchis by Jason, about 1263 years before Christ.

SECTION XIII.

PUBLIC BUILDINGS, INNS OF COURT, WARDS, CHURCHES, STREETS, AND LOCALITIES OF LONDON AND WESTMINSTER.

LONDON.

> "Where has commerce such a mart
> So rich, so throng'd, so drain'd, and so supplied,
> As London?" *Cowper.*

The first mention we find of the City of London in history, says Maitland, is by the illustrious and celebrated Roman historian, Tacitus, by the appellation of *Londinium*, when he acquaints us, that Suetonius Paulinus, the Roman general, being employed in the conquest of the Isle of Mona, or Anglesy, in North Wales, he received advice of the revolt of the Britons; wherefore, with the utmost expedition, he began his march to the assistance of the veterans and colonies; and marching through the midst of the enemy, arrived at London, which then was celebrated for its great number of merchants and plenty of merchandize.

As to the etymology of the word London, it has only been accounted for according to the caprice of divers authors: Geffrey of Monmouth, derives it from *Caer-Lud*, or Lud's-town: Erasmus, from *Lindum*, a city of Rhodes: Vitus, from *Lugdus*, a Celtic prince, Lugdon: Selden, from *Llan-Dyn*, the Temple of Diana; this conjecture is founded upon the great number of boar's tusks, (found in the neighbourhood of St. Paul's cathedral), horns of oxen, and stags, whose bodies were proper sacrifices to that deity.

This supposition seems no better grounded than the rest; for the Druid's places of worship, were no other than groves or woods.

Somner, derives it from *Llawn*, *Plenus*, and *Dyn*, *Homo*, a populous place, which he imagines London always to have been, which I take to be, (continues Maitland), an appellation very unsuitable with the low condition this city has been many times reduced to; especially, when the whole of its inhabitants were destroyed by Boadicea.

Camden, derives it from *Lhong* and *Dinas, Lhong*, signifying a ship, and *Dinas*, a town, that is, ship-town, or a city of ships. I am, however, of opinion, that London is a corruption of *Londinium*; and that the same is entirely Roman: but how to account for its etymology I know not; therefore, in so great an uncertainty, the reader may chuse such of the above as he shall best approve of.

PAVING OF LONDON.

London was unpaved till 1417; when Henry 4th, convinced that Holbourn was deep and dangerous, ordered two ships to be laden with stones, at his own expence, each 20 tons in burden, to repair it.

LONDON BRIDGE.

"When Neptune from his billows London spy'd,
Brought proudly thither by a high spring-tide,
As thro' a floating wood he steer'd along,
And dancing castles cluster'd in a throng;
When he beheld a mighty Bridge give law
Unto his surges, and their fury awe;
When such a shelf of cataracts did roar,
As if the Thames with Nile had chang'd her shore;
When he such massy walls, such towers did eye,
Such posts, such irons, upon his back to lye;
When such vast arches he observ'd, that might
Nineteen Rialtos make for depth and height;
When the Cerulean god these things survey'd,
He shook his trident, and astonish'd, said,
Let the whole earth now all the wonders count,
This bridge of wonders is the paramount."

Stowe, in his Survey of London, says, a ferry being kept in the place where now the bridge is built, at length the ferryman and his wife deceasing, left the said ferry to their daughter Mary, which, with the goods left her by her parents, as also with profits arising from said ferry, built a House of Sisters, in the place where now standeth the east part of St. Mary Over'ier's Church,* above the quire where she (Mary) was buried; into which house she gave the profits and oversight of the ferry. But afterwards, the said House of Sisters, being converted into a College of Priests, the priests built the bridge of timber, as all other great bridges of the land were, and from time to time kept the same in reparations; till at length, considering the great charges of repairing the same, there was, by aid of citizens and others, a bridge built with arches of stone. Now, touching the foundation of the stone bridge, it followeth thus: about the year 1176, the stone bridge over the river Thames, at London, was begun to be founded by Peter of Cole Church, near unto the bridge of timber, but somewhat more towards the west, for I read that Botolph Wharf, was, in the Conqueror's time, at the head of London Bridge. The king assisted this work, a cardinal then being legate here; and Richard, archbishop of Canterbury, gave 1000 marks towards the foundation.

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* A corruption of St. Mary, over the river.—*Ed.*

The course of the river for the time, was turned another way about, by a trench cast for that purpose, beginning as it is supposed, east about Rotherhithe, and ending in the west about Patricksey, now termed Battersea. This work, to wit, the arches, chapel, and stone bridge, having been 33 years in building, was, in the year 1209, finished by the worthy merchants of London,—Serle Mercer, William Almaine, and Benedict Botewright, principal masters of the work's, for Peter of Colechurch, deceased four years before it was completed.

THE THAMES.

" Majestic river! fraught with riches
From ev'ry shore. The Indus and the Ganges,
With other mighty streams renown'd,
Hail thee as their chief;
Yield thee the produce of their clime
And give thy nation homage."

This river, so famed in the commercial world, derives its name from a compound of Thame and Isis, and which in process of time, came under the familiar denomination of Thames. The junction was formed a little above Oxford, but the Isis now is lost in the compound term, as the river is denominated the Thames even to its very source. The banks of the Thames have long been famed for the beauty of verdure, and taste with which they are adorned. They are studded with neat cottages, or elegant villas crown the gentle heights; the lawns come sweeping down like carpets of green velvet to the edge of its soft-flowing waters, and the grace of the scenery improves until we are borne into the full bosom of its beauty—the village of Richmond, or as it was anciently called, Sheen.* Below London Bridge we have Greenwich, and other beautiful scenery of the county of Kent. The opposite bank on the Essex side is flat, and is famed for nothing but Tilbury Fort, where Elizabeth, when the Spanish Armada threatened this country, reviewed her troops who were collected to repel the invaders.

THE NEW RIVER.

During the reigns of queen Elizabeth and James I. acts of parliament were obtained for the better supplying of the metropolis with water; but the enterprise seemed too great for any individual, or even for the city collectively, to venture upon, until Mr. Hugh Middleton, a native of Denbigh, and goldsmith of London, offered to begin the work. The Court of Common Council accepted his offer; and having vested him with ample powers, this gentleman, with a spirit equal to the importance of the undertaking, at his own risk and charge, began the work. He had not proceeded far, when innumerable and unforeseen difficulties presented themselves. The art of civil engineering was then little understood in this country, and he experienced many obstructions from the occupiers and proprietors of the lands through which he was under the necessity of conducting this stream.

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* See Richmond.

The distance of the springs of Amwell and Chadwell, whence the water was to be brought, is twenty miles from London; but it was found necessary, in order to avoid the eminences and valleys in the way, to make it run a course of more than thirty-eight miles. "The depth of the trench," says Stowe, "in some places, descended full thirty feet, if not more; whereas, in other places, it required as sprightful arte againe to mount it over a valley, in a trough betweene a couple of hils, and the trough all the while borne up by wooden arches, some of them fixed in the ground very deepe, and rising in height above twenty-three foot."

The industrious projector soon found himself so harassed and impeded by interested persons in Middlesex and Hertfordshire, that he was obliged to solicit a prolongation of the time, to accomplish his undertaking. This the city granted, but they refused to interest themselves in this great and useful work, although Mr. Middleton was quite impoverished by it. He then applied, with more success, to the king himself; who, upon a moiety of the concern being made over to him, agreed to pay half the expense of the work already incurred, as well as of the future. It now went on without interruption, and was finished according to Mr. Middleton's original agreement with the city; when, on the 29th of September, 1613, the water was let into the bason, now called the New River Head, which was prepared for its reception.

By an exact admeasurement of the course of the New River, taken in 1723, it appeared to be nearly thirty-nine miles in length; it has between two or three hundred bridges over it, and upwards of forty sluices in its course; and in divers parts, both over and under the same, considerable currents of land waters, as well as a great number of brooks and rivulets, have their passage.

This great undertaking cost half a million of money, and was the ruin of its first projector; some of whose descendants have received a paltry annuity of 20*l.* from the city, that was so much benefited by the work, by which they were rendered destitute.

The property of the New River is divided into seventy-two shares; for the first nineteen years after the finishing of the work, the annual profit upon each share scarcely amounted to twelve shillings. A share is now considered to be worth 11,500*l.* and they have been sold as high as 14,000*l.*—*Percy Anecdotes of Enterprise.*

WATER PIPES.

Water was first conveyed to London by leaden pipes, 21 Henry 3d, 1237. It took near fifty years to complete it; the whole being finished, and Cheapside Conduit erected, only in 1285. An engine erected at Broken Wharf, to convey water by leaden pipes, 1594. The New River brought to London from Amwell, in Hertfordshire, at an immense expense by Sir Hugh Middleton, in 1613. The city supplied with its water, by conveyances of wooden pipes in the streets, and small leaden ones to the houses, and the New River Company incorporated in 1620. So late as queen Ann's time, there were water-carriers at Aldgate-pump as now at Edinburgh.

BRIDGE-HOUSE ESTATES.

"Towards the support and repairs of London Bridge, which was built as before stated, in the reign of Henry 2d, king John, his son, gave divers parcels of ground, in London and its vicinity, to build upon, the profits whereof were to be continually employed as above stated. Hence this property has been called the Bridge Estates, or Bridge House Estates.—*Maitland's London*.

ROYAL EXCHANGE.

This building owes its origin to Sir Thomas Gresham, who lived in the reign of Elizabeth. He was called the Royal Merchant, forasmuch as her highness was used to lodge many of her princely visitors with him, which was considered a masterly honour. It was commenced June 7th, 1565, and finished 1567.

STATUES, ROYAL EXCHANGE.

"The pious work of names once famed."

As the origin of the statues in the Royal Exchange may not be generally known, the original precept issued by the Court of Aldermen for the erection of the one to Charles 2d, is here introduced, and which, also alludes to the origin of the other statues therein placed.

SMITH, MAYOR.

Martis Vndecimo Die Novembr' 1684, *Annoque Regni Regis* CAROLI *Secundi,* Angl', &c. *Tricessimo Sexto.*

Whereas, the statue of king CHARLES the First, (of blessed memory) is already set up in the Royal Exchange, and the Company of Grocers have undertaken to set up the statue of his present MAJESTY, and the Company of Clothworkers that of king JAMES, and the Companies of Mercers and Fishmongers the statues of queen MARY and queen ELIZABETH, and the Company of Drapers that of EDWARD the Sixth, this court doth recommend it to the several companies of this city hereafter named, viz. the Companies of Goldsmiths, Skinners, Merchant Tailors, Haberdashers, Salters, Ironmongers, Vintners, Dyers, Brewers, Leathersellers, Pewterers, Barber-Chirurgeons, Cutlers, Bakers, Wax Chandlers, Tallow Chandlers, Armourers, Girdlers, Butchers, Sadlers, to raise money by contributions, or otherwise, for setting up the statues of the rest of the kings of England, (each company one), beginning at the CONQUEROR, as the same were there set up before the Great Fire. And for the better order of their proceeding herein, the master and wardens, or some members of the said respective companies, are desired within some convenient time to appear before this court, and receive the further directions of this court therein.

And in regard of the inability of the Chamber of London to advance monies for the carrying on and finishing the Conduit, begun to be set up with His MAJESTIES approbation, at the upper end of Cheapside, it is earnestly recommended from this Court to all the rest of the Companies of this City, (other than those before-named) to raise moneys likewise by contributions, or otherwise, for the carrying on and finishing the said work, so necessary to the ornament of this city; and to pay the same into the Chamber, to be laid out and employed for the said purpose.—*Wagstaffe.*

GRASSHOPPER.

The grasshopper on the top of the Royal Exchange, was the crest of Sir Thomas Gresham.

GRESHAM COLLEGE AND LECTURES.

So denominated from Sir Thomas Gresham, who founded the same. A writer says·

To Sir Thomas Gresham, who lived in the reign of queen Elizabeth, and who was styled the Royal Merchant, in consequence of feasting ambassadors, and entertaining princes, the city of London is indebted for the Royal Exchange, which he erected at his own expence, and liberally endowed a College for Lectures, which are now almost a dead letter, as few persons ever think of attending the Gresham Lectures, which are given during the law terms. When the Gresham Lectures were established, the Lord Mayor, Aldermen, and Commons left in trust to see proper persons appointed, sent letters to the Universities of Oxford and Cambridge, stating, that for want of judgment to discern men of most sufficiency in the said faculties, they might make default, and commit some error in the election; they therefore prayed each University to nominate two proper persons to fill the offices of professors. Strange as it may seem, the heads of Cambridge were jealous of these lectures, nor was it until lord Burleigh gave them leave, that they consented to act.

CHARTER HOUSE.

This celebrated school, &c. derives its cognomen from the Order of Carthusian Monks, of whom St. Bruno was the founder. He is styled by writers of his own age, Master of the Chartreuse; and from his order, continues the writer, comes our Charter House at London.

In alluding to St. Bruno, there is a pleasant story of one bishop Bruno, related in Heywood's Hierarchie of the Blessed Angels; it is as follows.

Bruno, the bishop of Herbipolitanum, sailing in the river Danubius, with Henry the Third, then emperour, being not far from a place which the Germanes call Ben Strudel, or the devouring gulfe, which is neere unto Grinon, a castle in Austria, a spirit was heard clamouring aloud, "Ho! ho! bishop Bruno, whither art thou travelling? but dispose of thyself how thou pleasest, thou shalt be my prey and spoile." At the hearing of these words they were all stupified, and the bishop with the rest crost and blest themselves. The issue was, that within a short time after, the bishop feasting with the emperor, in a castle belonging to the countesse of Esburch, a rafter fell from the roof of the chamber wherein they sate, and struck him dead at the table.

LLOYD'S COFFEE HOUSE.

It is not, we believe,* generally known, that in the year 1720, at a coffee-house in Lombard Street, kept by a Mr. Lloyd, the first dish of tea ever made in London was drank.

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* Times.

At the above period tea was unknown as a beverage in this kingdom, when a mate of an Indiaman, having brought some home from China on speculation, gave it to a waterman's apprentice to dispose of for him, and after hawking it about for some days, carried it to Mr. Lloyd, in Lombard Street, who, out of curiosity, purchased it, and thus first brought it into use. This Mr. Lloyd is the same individual who gave his name to the coffee house, which still retains it, though long since removed to the Royal Exchange.*

GERARD'S HALL.

In Baising Lane, says Maitland, anciently stood a spacious and stately stone edifice, belonging to the family of Gisor, from which it was denominated Gisor's Hall, which in process of time, has not only by corruption been changed to Gerrard's Hall, but it has likewise been said to have belonged to a giant of that name; which false tradition is still preserved by a wooden statue, placed at the door of the house called Gerrard's Hall, (which stands on the site of the ancient Gisor's Hall) now a public inn!

BASING HALL.

Basing Hall Street owes its origin to Basing's Haugh, or Hall, built by one of that name, now called Blackwell Hall. See following.

BLACKWELL HALL.

This hall, once famed as a cloth hall, was founded by Sir Ralph Blackwell, a tailor, who distinguished himself at the battle of Poictiers, and in consideration of his bravery, was knighted by Edward 3d. He founded the market for woollen cloth, now held in Basing Hall Street.

HICKS'S HALL.

This building formerly stood in Saint John Street, facing West Smithfield; it was built by Sir Baptist Hicks, afterwards viscount Campden, who was for some time a merchant in Cheapside, and died 1629. It was named after the builder; and the new building erected, as the County Hall of Middlesex, in Clerkenwell Green, still retains its name.

SALTER'S HALL.

This hall, which is in the vicinity of Swithin's Lane, belongs to the Company of Dry Salters.

Some imagine that it derives its name from John Salter, who died in 1605. Certainly, the coincidence in name is indisputable, and what is more so, he was one of the Company, and was a good benefactor to them. It is said, that the beadles and servants of the Worshipful Company of Salters are to attend divine service at St. Magnus Church, London Bridge, pursuant to the will of Sir John Salter; in the first week in October, and each person is to say, three times, "How do you do, Brother Salter?* I hope you are well!" The Salter's Company was incorporated 1558.

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* This anecdote is all very well as showing the origin of Lloyd's Coffee House, but probably inaccurate as regards Tea; lord Arlington having introduced it from Holland as early as . See *Tea.—Editor.*

GUY'S HOSPITAL.

This celebrated hospital derives its name from Thomas Guy, a bookseller of Cornhill, who made an immense fortune by the celebrated South Sea Bubble. It is said of him, that when consulting with a friend relative to his will, the latter advised him to search the South Sea Books, and return, as had been done by one or two individuals, possessing heroic virtues, the money to the perishing families that were undone by the purchase of his stock. This advice he rejected, although by acting upon it, he was told he would have raised a monument to his memory, as much to his glory as the hospital, and added the praise of justice to his fame. The hospital was built 1721. He died 1724.

FOUNDLING HOSPITAL.

The first Foundling Hospital was erected in Paris, in 1677. The London Foundling Hospital, which was projected and endowed by captain Thomas Coram, was founded in 1736; began to receive children, 1756; let part of their estate in 1797; which yields 2,000*l.* a year in addition to their income.

The celebrated Handel used to preside at the organ of the chapel of this institution; and it may not be generally known, that his celebrated "Messiah" was concocted by him within this said chapel; and which even now, at the present day, can boast of a musical choir equal to most of our cathedrals.

BONNER'S FIELDS.

Bonner's Fields, so called after the celebrated Bonner, bishop of London, who had a palace there. He entered at Oxford about 1512; bishop of London, 1539; deprived, May, 1550; and died in the Marshalsea Prison, Sept. 5th, 1569!

BANCROFT'S ALMS HOUSES.

Bancroft's Alms Houses, so called, after one Thomas Bancroft, their founder; he was a Lord Mayor's Officer, and died worth 80,000*l.* in 1729.

He was a most eccentric character, and desired that the lid of his coffin should have a square of glass in it, that it should not be fastened down, and that it should remain above ground. This was conformed to, a conditional bequest being attached to the fulfilment of it. He lies in Saint Helen's Church, Great Saint Helen's, Bishopsgate Street.

WARDS.

Though I cannot ascertain the time, says Maitland, when this city (London) was at first divided into wards, yet I am of opinion, that the first division thereof was not on account of the government, but rather, that London, like other cities and towns of the kingdom, was anciently held of the Saxon kings and nobility in demean, and whose several properties therein, being so many sokes or liberties, were under the immediate dominion of their respective lords, who were the governors or wardens thereof; whence, I imagine, arose the Saxon appellation, *ward*, which signifies a quarter or district: this opinion is not only corroborated by the wards of Baynard's Castle, Faringdon, Coleman Street, and Basinghall or Bassishaw's, still retaining the names of their ancient proprietors, but also by the other wards of the city being alienable; which upon alienation, the purchaser or purchasers, became the proprietor or proprietors thereof, with the additional epithets of alderman, or aldermen.

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* Annual Register, 1769.

† Built 1735.

ALDGATE WARD.

When the Saxons first possessed themselves of this city, they found this gate sorely decayed, and more ruinous than any of the rest; therefore, they imposed the epithet of *eald*, or *ald*, upon it; i.e. old.

QUEEN-HITHE WARD.

The original name of Queen-hithe was Edrid's hithe, or harbour. In Henry the Third's time, it fell to the crown, and was called *Ripa Regence*, or the Queen's Wharf. It was probably part of her majesty's pin-money, by the attention paid to her interest.

CHEAP WARD.

Cheap Ward, derives its name from the Saxon word *chepe*, a market, once applied to our Cheapside, which was formerly called West Cheap, in order to distinguish it from East Cheap.

VINTRY WARD.

Vintry Ward, comprises a part of the north bank of the Thames, where the merchants of Bordeaux, formerly bonded, and sold their wines: the word vintry, is derived from vine-tree.

BILLINGSGATE WARD.

Billingsgate, which "the ladies of the British Fishery," (as Addison has humourously designated them) have rendered of such notoriety, boasts of having had for an alderman, the patriotic Beckford, a great scolder! The derivation of Billingsgate is very ancient, being from Bilenus, king of Britain, who assisted Breneus, king of Gaul, at the siege of Rome.

BISHOPSGATE WARD.

A modern author conjectures this ward, says Maitland, to have derived its appellation from Erkenwald, bishop of London, who first erected it, about anno 675; but I suppose it to have been so called, out of compliment to that excellent bishop, William Norman, who seems to have delighted in nothing more than doing good to the citizens.

CRIPPLEGATE WARD.

Westward from Moorgate, stood Cripplegate, from whence this ward takes its name. It was so denominated from the number of cripples who anciently begged there.

ALDERSGATE WARD.

The name of this ward is derived from the gate which stood here; which gate, some writers say, received its name from Aldrich, a Saxon; others that seniors, or old men, were the builders thereof;

and there are those who say, that it derives its name from the great number of elder trees which grew in that neighbourhood. All however, is but surmise, the reader must therefore make his election.

FARRINGDON WARDS.

These aldermanries, i. e. Farringdon Within, and Farringdon Without, were formerly but one; and which was conveyed by John le Fenere, for an equivalent, to William Farringdon, citizen and goldsmith, in whose possession, and that of his son, it continued about eighty years; and whose enjoyment thereof by name, (although now divided into two) is like to be coeval with time.

BREAD STREET WARD.

Bread Street, which gives denomination to the ward, was so called from a Bread Market, anciently held there, during which time the city bakers were not permitted to sell bread at home, but were obliged to dispose thereof in this market.

LANGBOURNE WARD.

So denominated from a brook, or bourne, which ran through this locality, and which, being of some length, was called Long-bourne, now corruptly Lang-bourne.

DOWGATE WARD.

Formerly Dwr-gate, which is Saxon for Flood-gate, one of which anciently stood here.

PORTSOKEN WARD.

Maitland says, the Ward of Portsoken, about the year 967, was given by king Edgar, to certain military knights, for their gallant deportment in the service of their country; and Edgar having constituted the said knights a body politick and corporate, their lands or district was thereby converted into a jurisdiction, soke, or liberty; which, from its vicinity to Aldgate, received the appellation of Portsoke, or the Gate Liberty; which liberty, ward, or parish, together with the church thereof, was, in the year 1115, by the proprietors, the descendants of the said knights, given to the priors and canons of the Trinity Convent within Aldgate.

CASTLE-BAYNARD WARD.

This ward derives its name from Baynard Castle, (formerly the residence of William Baynard, a soldier of fortune); the site of which is now partly occupied by a wharf. In the reign of king John, it was the residence of Sir Reginald of Bayeux, and was famed for the justs and tournaments that were held there.

CANDLEWICK WARD.

So called from the number of candle-makers that at one period resided in it.

CORDWAINER'S WARD.

This ancient ward receives its name from that part of its locality, called Bow Lane, being principally inhabited by shoemakers, who were originally called Cordwainers.

BROAD STREET WARD.

So denominated, because Broad Street originally was the broadest street in the city.

LIME STREET WARD.

On this spot formerly, were several Lime Yards, and it was here that the lime was prepared for the rebuilding of the city, after the great fire of 1666.

BASSISHAW WARD.

This is a corruption from Basing Hall Ward, a property that formerly belonged to the family of the Basings.

COLEMAN STREET WARD.

This ward was thus denominated, because of a large hawyard, or garden, called Coleman-Haw, belonging to one Coleman.

BRIDGE AND TOWER WARDS.

So called, from their contiguity to the Bridge and Tower.

INNS OF COURT.

Though the antiquity of the Inns of Court be not ascertained, yet it may be presumed, that they owe their origin to Henry 3d, who having, in the year 1225, confirmed the charters granted by John, his father, removed the Courts of Justice from his palace into Westminster Hall. About this time, the lawyers, or practitioners in those courts, began to form themselves into a society, (supposed at Thaivie's Inn, in Holborn), in a collegiate manner; hence their place of residence was denominated an Inn, or House of Court. But according to others, (though with less probability), from their being inns, or nurseries for the education of the young nobility and gentry. Be that as it will, such places seem in some measure to have been appropriated for students of the law, seeing Henry 3d, by his mandate, directed to the Mayor and Sheriffs of London, about the year 1244, strictly enjoined them to make proclamation throughout the city, that no person whatsoever should presume to set up a school, or schools therein, for teaching of law.

CLEMENT'S INN.

This Inn of Court derives its name from Clement, the Dane, whose place of interment is said to be on the site of St. Clement Dane's Church, and which circumstance gave a name to that place of worship.

LINCOLN'S INN.

This Inn of Court derives its name from Henry Lacy, Earl of Lincoln, who erected a stately mansion here, in 1229, and which still retains his name. It is also said, that some time before his death, (anno 1310), he introduced here the study of the law.

GRAY'S INN.

This house, which is situate on the north side of Holborn, and is one of the four Inns of Court, is thus denominated, from its being the residence of the ancient and noble family of Gray, of Wilton, who, in the reign of Edward 3d, demised the same to divers students of the law. A writer says, it was rebuilt in 1687; prior to which, it was so incommodious, that according to the old records, the ancients of this house were obliged to lodge double; for at a pension held there on the 9th July, in the 21st year of Henry 8th, John Hales, then one of the Barons of the Exchequer, produced a letter directed to him, from Sir Thomas Neville, which was to request him to acquaint the Society, that he would accept of Mr. Attorney General to be his bed fellow in his chamber in the Inn, and that entry might be made thereof in the book of their rules.

STAPLE'S INN.

This Inn is said to have been anciently a Hall for the accommodation of Wool-Staplers, from whom it is denominated. Be that as it will, it appears to have been an Inn of Chancery, in the year 1415, but how long before is unknown.

THAIVE'S INN.

This Inn appears to have been of great antiquity, by its having belonged to John Thaive, (from whom it is denominated), in the reign of Edward 3d, by whose will it appears to have been then an Inn for Students at Law; some of whom, about the year 1347, had the New Temple demised to them, by the Knight's Hospitallers, of St. John of Jerusalem, for a yearly rent of ten pounds; and removing thither, they and their successors have continued there ever since.

CLIFFORD'S INN.

This Inn is thus denominated from Robert de Clifford, to whom it was granted by Edward 2d. in 1309. It is an Inn of Chancery, situated on the north side of St. Dunstan's Church, in Fleet Street, and is an appendage to the Inner Temple. The Society is governed by twelve ancients, and a principal, who are chiefly attornies and officers of the Marshal's Court, who, with the rest of the members, are in commons a fortnight every term, otherwise to pay four shillings per week.

FURNIVAL'S INN.

This Inn owes its name to Sir John Furnival, who, in the year 1383, was proprietor of two messuages and thirteen shops, where now this Inn is situate, on the north side of Holborn, within the bars of the city, but without the liberty thereof; and is an Inn of Chancery, and appendage to Lincoln's Inn. This Society is governed by a principal and twelve ancients, who, with the other members, are to be in commons a fortnight every term, or pay five shillings a week if absent.

ST. PAUL'S CATHEDRAL, &c.

" The daring flames peep'd in, and saw from far
The awful beauties of the sacred quire;
But since it was profan'd by civil war,
Heav'n thought it fit, to have it purg'd by fire.—*Dryden*.

Our readers need scarcely be informed, that the old cathedral of St. Paul's, was burnt down in the great fire of London, in 1666. During the time of the Commonwealth, the body of the church was converted into saw-pits, and stables for soldiery, and to which Dryden alludes in the above lines. The first stone of the present magnificent edifice, was laid on the 21st of June, 1675, by Sir Christopher Wren, who lived to see his son, then but a few months old, thirty-five years afterwards, deposit the highest stone of the lantern on the cupola. It is further remarkable, that the architect, the builder, and the dean, who saw its commencement, all lived to see it completed.* During the early progress of the work, an incident occurred, which, even in a less superstitious age, might have been considered a favourable omen, without any charge of extraordinary credulity. Sir Christopher was marking out the dimensions of the great cupola, when he ordered one of the workmen to bring him a flat stone, to use as a station. A piece was brought: it was the fragment of a tomb-stone, on which but one word of the inscription was left—that word was RESURGAM. Some authors suppose this circumstance to have been the origin of the emblem sculptured over the South Portico, by Cibber, namely, a phœnix rising out of its fiery nest, with this word as an inscription.

WHISPERING GALLERY.

You ascend by a spacious circular staircase to a gallery, which encircles the lower part of the interior of the dome, and is called the Whispering Gallery, from the circumstance, that the lowest whisper breathed against the wall in any part of this vast circle, may be accurately distinguished by an attentive ear on the opposite side.

COLLEGIATE CHURCH OF ST. KATHERINE'S.

The church that was thus denominated, but which is now pulled down, to make way for the New Docks, had the following origin. "The collegiate body to whom the church and precinct pertain, and who have not always been so insensible to the nobler principles they now abandon, owe their origin to Maud, queen of king Stephen—their present constitution to Eleanor, wife of Henry 3d—and their exemption from the general dissolution in the time of Henry 8th, to the attractions, it is said, of Anne Boleyn. The queen's consort have from the first been patronesses, and on a vacancy of the crown matrimonial, the kings of England.†

SAINT MARY WOOLNOTH.

The church of St. Mary Woolnoth, at the west end of Lombard Street, was built by Richard Hawksmoor, the eccentric pupil of Sir Christopher Wren, in the year 1719. It derived its name from being at that time contiguous to the wool market.

SAINT NICOLAS COLE ABBY.

This church, which is a rectory, situate on the south side of Old Fish Street, in the ward of Queenhithe, is thus denominated from its dedication to the above named saint, and the additional epithet of Cole Abby, by some from Golden Abbey, Cold Abbey, or Cold-bey, from its cold or bleak situation.

SAINT MARY LE BOW.

So called from being built on arches, which were then called Bows. This was the first church built of stone.

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* Sir Christopher Wren, Mr. Strong, and Dr. Henry Compton.

† A new college and church have since been built in the Regent's Park.—*Ed.*

ALL HALLOWS BARKING.

The patronage of this church was in the abbess and nuns of Barking, in Essex, till 1546, when Henry the Eighth exchanged the same with Thomas, archbishop of Canterbury, in whose successors it still continues.

ALLHALLOWS STAINING.

This church is of Saxon origin. Staining, is a corruption of Stane, which our antiquaries are justly of opinion was conferred on it, on account of its being built with stones, to distinguish it from other churches of the same name in this city, that were built with wood.

SAINT ANDREW HUBBARD.

The first mention of this church is some time before the year 1389, when Walter Palmer was rector thereof. It received the epithet of Hubbard, from one of its rebuilders or repairers.

SAINT ANDREW WARDROBE.

This church was originally denominated St. Andrew Juxta Baynard's Castle,* from its vicinity to that palace; but the magnificent structure afterwards erected, called the Wardrobe, supplied the place of Baynard's Castle; and the church has ever since been called St. Andrew Wardrobe.

SAINT PETER AD VINCULA.

This church, or chapel, which is situate in the Tower of London, is thus denominated, from its being dedicated to St. Peter in bonds, or chains; and which, *ad vincula* signifies. In this church, or chapel, are interred the bodies of two queens, viz. Anna Bullen, and Catherine Howard, consorts of Henry 8th, who were beheaded in the Tower; likewise, are buried here divers other persons of quality.

SAINT PETER LE POOR.

This church, situate on the west side of Broad Street, derives its name from St. Peter, and the additional epithet of Le Poor, from the mean condition of the parish in ancient times; if so, they may now justly change it to that of Rich, because of the great number of merchants and other persons of distinction inhabiting there.

SAINT SEPULCHRE.

This church receives its name from being dedicated to Christ's sepulchre, at Jerusalem. The bell of this church always tolls on the morning of executing criminals at Newgate.

SAINT ALPHAGE.

This church, says Maitland, which stands at the north-west corner of Aldermanbury, owes its name to its dedication to St. Alphage, or Elphage, a noble English Saxon, and archbishop of Canterbury, who was murdered by the Pagan Danes, at Greenwich, anno 1013.

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* See Baynard's Castle.

SAINT NICOLAS OLAVES.

This church, which stands on the west side of Bread Street Hill, derives its name from St. Nicolas, and Olave, or Olaus, a king of Norway, who rebuilt it.

SAINT MARY MATFELLON.

This term, applied to the church in Whitechapel, is derived from the Hebrew, or Syriac word, *Matfel,* which signifies a woman, that has lately brought forth a son, therefore dedicated to Mary, delivered of a son.

SAINT PANCRAS.

This church, and parish, derive their names from St. Pancras, a young Phrygian nobleman, who, for his strict adherence to the Christian faith, suffered martyrdom at Rome, under the emperor Dioclesian.

ST. BENEDICT, VULGARLY CALLED BENNET FINK.

This church is thus denominated from its dedication to St. Benedict, an Italian saint, and founder of the order of Benedictine Monks. And the additional epithet of Fink, it received from its rebuilder, Robert Fink.

ST. BENNET'S GRASS CHURCH.

This church, which is a rectory, stands at the south west corner of Fenchurch Street, and near to the Old Grass* Market, from whence it derives its additional name.

ST. BENNET SHEREHOG.

This church originally went by the name of St. Osyth, from its being dedicated to a queen and martyr of that name. However, she appears to have been but a very impotent protectrix, in suffering herself to be divested of the tutelage of this church, by Benedict Shorne, a fishmonger; a re-builder, a repairer, or benefactor to the same; and Shorne, his sirname, deviating into Shrog, 'twas at last converted into Sherehog; and Benedict, as already mentioned, turned into Bennet.

ST. MARTIN ORGARS.

This church derives its appellation from one Odgarus, who was a benefactor to it.

ST. MARY OVERIE.

This church in Southwark, by some called St. Saviours, and by others St. Mary Overier, derives the latter name, which is a corruption from Over River, from the following circumstance:—

" A ferry was formerly kept, where the bridge now stands. At length the ferryman and his wife died, and left the same ferry to their only daughter, a maiden, named Mary, which with the goods left by her parents, as also with the profits arising from the said ferry, she built a house of sisters, and afterwards, at her decease, bequeathed the whole of her property to the said sisters, and towards building and endowing a church, which in gratitude to their benefactress, they called St. Mary Over River, but which ultimately was corrupted or abbreviated to St. Mary Overie."

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* See Gracechurch Street.

ST. DIONIS BACK-CHURCH.

This church owes its name to St. Dionis, Dionysius, or Dennis, who, upon St. Paul's preaching at Athens, was converted, and became the first bishop of that city, and afterwards 'patron of the French nation. The epithet Back-church, was conferred upon this church from its situation behind a row of houses, to distinguish it from the church of St. Gabriel, which stood in the middle of Fenchurch Street; therefore these churches were anciently known by no other appellation than those of Fore and Back Church.

ST. KATHERINE CREE.

This church, which is situate in Leadenhall Street, owes its name to its dedication to St. Katherine, the Egyptian virgin; and the epithet of Christ (corruptly Cree), from its vicinity to the conventual church of the Holy Trinity, originally denominated Christ Church.

ST. MARGARET PATTENS.

This church, situate at the corner of Little Tower Street, owes its name to St. Margaret, and the circumstance that this parish anciently was principally inhabited by Patten Makers.

ST. MARTIN'S OUTWICH.

This church, which is situate in Threadneedle Street, derives its name from St. Martin, and to William and John de Oteswich, sometime proprietors thereof.

ST. MARY, ALDERMARY.

This church, which is situate in Bow Lane, owes its name to its dedication to the Virgin Mary, and the additional epithet of Aldermary, or Eldermary, from its being the ancientest church in the city, dedicated to the said Virgin.

ST. MARY BOTHAW.

This church, situate in Turn-wheel Lane, receives the former part of its name from being dedicated to the Virgin Mary, and the latter to its vicinity to a Boat Haw, or a Boat Builder's Yard.

ST. MARY-AT-HILL.

This church, which is situate in the Ward of Billingsgate, owes its name, like the above-mentioned, to the aforesaid Virgin, and its situation upon a pleasant eminence—(now surrounded by nuisances.

PETER COLE CHURCH.

This church, says Maitland, derives its name from Peter Colechurch, who first began the building of London Bridge* with stone; he was buried in a chapel on the bridge, from whence his body was removed, on the taking down of the houses, to the church which now bears his name.

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* See London Bridge.

ST. MARY SOMERSET.

This church, which is opposite Broken Wharf, in Thames Street, owes its former name to Mary the Virgin; and the additional epithet of Somerset, to its vicinity to Summer's Het, or Hithe, a small port or haven, resembling that of Queenhithe.

ST. MICHAEL BASSISHAW.

This church, situate on the west side of Basinghall Street, in the Ward of Bassishaw, is thus denominated from its dedication to St. Michael, the archangel, and the place of its situation, near Basing's Haw, or Hall.

ST. MARY MOUNTHAW.

This church, on the west side of Old Fish Street Hill, derives its name from its dedication to the Virgin, and the family of Montalto, or Mounthauts, in the county of Norfolk.

ST. MICHAEL'S QUERNE.

This church derives its name from St. Michael, and being near the Corn Market—Querne being a corruption of Corn.

ST. ANDREW UNDERSHAFT.

This church, situate at the corner of St. Mary Axe, and so well known to antiquaries, as containing within its walls Stowe's monument, takes the name of Undershaft from a May Pole, or Shaft, which on May Day was put up adjacent to it. Chaucer, writing of a vain boaster, hath these words, meaning of the said shaft:—

" Right well aloft, and high you beare your head,
* * * * * * * * * * *
As you would beare the great shaft of Cornhill."

It may be observed, that Cornhill originally extended thus far.

ADDLE STREET.

In the vicinity of this street, King Athelstan had a palace, and it received its appellation of Addle Street from its vicinity to the said palace. Addle signifying Noble.

ALDERSGATE STREET.

The name of this street is by some derived from Aldrick, a Saxon, by others from Seniors or Old Men who were the builders of the gate.—*See Gates.*

ALDERMANBURY.

" Pray, my Lord Mayor," said one of the *haut ton*, " who is Alderman Bury?" This street or locality is thus denominated from the Court Hall or Bury being here, where the Aldermen met previous to the erection of Guildhall.

AB-CHURCH LANE.

This Lane derives its name from the church therein standing on an eminence: i. e. *ab* or *up* Church, dedicated to Saint Mary.

ADELPHI.

This is the Greek word for Brothers, and was given to the locality thus denominated, because it was built by the Messrs. Adams, the architects—Robert, James, and John.

AMEN CORNER.

So called as terminating Pater Noster—applied to "the row," or Emporium of the Publishers and Booksellers.

BLACKMAN STREET, BOROUGH.

The name of the street, and the sign of the public house of the same, both derive their appellation from a person of the name of Blackman, who had considerable property in the neighbourhood, and who made as considerable improvements in it.

BARTLETT'S BUILDINGS.

Edward the Sixth made a grant in 1548, of some houses, stables, &c. that stood at that time on this site, to one Bartlett, and which gave the present buildings thereon erected the appellation of Bartlett's Buildings.

BARBICAN.

Barbican, or Watch Tower, belonging to any fortified place.—One of the Barbicans of old London stood upon the site of the present street thus denominated.

BOND STREET.

This once fashionable lounge derives its name from the original proprietor—a Baronet of a family now extinct.

BUCKLERSBURY.

Bucklersbury derives its origin from one Buckle having a large manor house of stone in this place. It was originally called Buckle's Bury.

BOW LANE.

Thus called from its contiguity to the church of St. Mary le Bow, which is built on Arches, formerly called Bows.

BROAD WALL.

Broad Wall, and Narrow Wall, in the vicinity of Pedlar's Acre, derive their names from the circumstance, that before the regular embankment of the Thames took place, two walls stood here, to prevent, as far as possible, the river from floating the marsh of Lambeth, and the surrounding neighbourhood.

BLOOMSBURY.

Bloomsbury, which is situate in the county of Middlesex, and hundred of Ossulston, was anciently a village denominated Loomsbury, wherein the king's stables were till anno 1534, when the same were destroyed by fire, together with a number of horses, and great quantities of hay and corn. This catastrophe occasioned the Royal Mews, at Charing Cross, to be converted into stables for the reception of the king's horses.

BLACK-FRIARS.

So denominated, because there formerly stood on the north side of the bridge, a convent of Black-friars, i. e. friars who wore a black dress; and on the west side, a convent of White-friars, which also gave a name to an adjacent locality. Richard is made to exclaim in the play, when he stops the funeral of Henry—

> "No, to White-friars, and there await my coming."

BATTLE STAIRS.

Battle Stairs, Tooley Street, derive their name from the Abbot of Battle, in Sussex, who had a house here, and whose grounds and garden came down to the Thames side.

BRIDEWELL, CLERKENWELL, &c.

These, with others, were the Holy Wells of London, but which have declined in reputation. The fame of St. Bride's Well, gave the name of Bridewell to an adjoining hospital and prison, and at last attached the name to almost every house of correction throughout the kingdom. Clerkenwell takes its name from the company of Parish Clerks, who formerly had their meetings here.

The following anecdote will, perhaps, afford amusement:

"In the licentious days of Charles 2d, lived a woman of the name of Creswell, who kept a house of ill fame, to which resorted Lord Rochester, and many other libertines. She had a house in town, and another in the country, alternately the scenes of seduction and misery to many who had been betrayed to ruin by her wily ways. This wretch was at length seized by death, when she desired, by will, to have a sermon preached at her funeral, for which she had ordered that the preacher should receive Ten Pounds, but only on this express condition, that he was to say nothing but what was *well* of her.

"This was a quibbling age. A preacher was procured, not, it seems, without some difficulty; thus, then, he performed his office. His sermon had no reference whatever to her, it being on the general practice of morality, and he concluded with—"All I shall say of her, therefore, is as follows: She was born well, she lived well, and she died well; for she was born with the name of Cress-well, she lived in Clerken-well, and she died in Bride-well!"

BEVIS MARKS.

Formerly the Abbot of Bury had his city residence here, from whence it received the appellation of Bury's Marks; and the place of its situation, by corruption, is now denominated Bevis Marks.

BROOK MARKET.

This market, as well as Brook Street, Holborn, derive their name from Lord Brook's mansion being formerly here.

BARGE YARD, BUCKLERSBURY.

According to tradition, Boats and Barges came up Walbrook from the Thames to that place, where they delivered their cargoes or freights.

BIRD CAGE WALK.

Here Charles the Second had a kind of aviary, and as the trees had a great variety of Bird Cages hung or suspended therefrom, it procured the name of Bird Cage Walk, which it has retained to the present day.

BUCKINGHAM HOUSE.

This mansion, which was for so many years the residence of our royal family, was erected by John, Duke of Buckingham, in 1703, in the reign of Queen Anne. It is related, that the architect and builder having expended large sums of money upon it, his employer, the duke, was backward in paying the same; upon which, he resorted to the following stratagem. The architect one day prevailed upon his Grace to mount the top of the building, for the alledged purpose of seeing the surrounding prospect. The moment the duke sat his foot on the roof, the man of science and bricks shut down the trap door, locked it, and threw the key to the ground below. The duke, astonished at the action, exclaimed, "How am I to get down?" The builder, assuming a melancholy countenance, replied—"My Lord Duke, I am a distressed man, I have ruined myself by making advances for this building, and unless you immediately relieve me, it is my intention to leap down and destroy myself!" "What is to become of me, you having thrown the key away?" demanded the duke. "You must leap down also," rejoined the builder, "unless you consent to satisfy my wants." Upon which, it is said, the duke instantly complied, by giving him an order upon his banker for the amount he named.

The builder then gave a pre-concerted signal to one of his men, who came up with the key, unlocked the trap door, and set the duke at liberty.

It is generally supposed that the duke complied with the request of the builder, not from any sense of fear, but because he admired the ingenious mode in which he had been called upon to pay his debts.

BERMONDSEY STREET.

The name of this manor, or district, being a Saxon compound, and the last syllable thereof seeming to imply an island, it is supposed anciently to have been such a place belonging to one Bermond, and which the situation gives room to conjecture. Be that as it will, the village of Bermondsey, in the Conqueror's survey, appears to have been a royal manor, wherein were twenty-five villains, or servile husbandmen; and twenty-three *Bordonanni*, or Cottagers.

CORNHILL.

This is the highest* part of London, and was denominated thus in consequence of that circumstance, and the great number of Cornchandlers who resided here in former times.

CHEAPSIDE.

Cheapside received its name from Chepe, a Market,—this being originally the great street for splendid shops. In the year 1246 it was an open field, called Crown-field, from an inn of that sign at the east end.

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* In a passage leading from Newgate Street to Paternoster Row, a stone announces *that* spot to be the highest part of London.—*Ed.*

CONDUIT STREET.

Conduit Street derives its name from one of the Conduits, or Pumps, which supplied that part of the town with water.

COVENTRY STREET.

This appellation is derived from Coventry House, the residence of the Earls of Coventry, which formerly stood at the end of the Hay Market.

CRUTCHED-FRIARS.

Crutched-Friars is derived from the house of Crutched, or Crossed Friars, a fraternity who wore a large red cross on their garments—hence, also, the Red Cross Knights.

CORAM STREET.

Coram Street, Brunswick Square, is so called after Captain Coram, projector of the Foundling Hospital. He died March 29, 1751, aged 84.

CRANBOURN-ALLEY.

This property belongs to the Marquis of Salisbury, and derives its cognomen from the Marquis's second title, which is borne by his eldest son—Viscount Cranbourne. The late Lord Erskine, being on a visit to the late Marquis at Hatfield House, and the latter being anxious for his Lordship's opinion on his new picture gallery, took the earliest opportunity of showing it to him, when his Lordship made the following happy impromptu:—

Your room, though long and narrow,
And as straight as an arrow,
Will ne'er with your other rooms tally;
But give it to your son,—'twill be excellent fun
To hear it call'd Cranbourne Alley.

COLEMAN STREET.

Maitland says, this street was thus denominated because of a large Haw-yard, or Garden, called Coleman's Haw, belonging to one Coleman.

CLARE MARKET.

From the Clare family, who had a house contiguous to Clement's Inn.

CARNABY MARKET.

On this site formerly stood the mansion of Sir Raynold Carnaby, who figured in the reign of Henry 8th, and who enjoyed a great portion of that monarch's favour. His descendants continued to reside there, till the reign of James 1st, when the present market was built, and which was named after the family of the Carnabys.

COCKSPUR STREET.

In the reign of Henry 8th, Cockfighting was a courtly amusement, and there was the Royal Cock-pit and Tennis Court in the neighbourhood of Whitehall. The street above named was famous at that period for the sale of Cock-spurs, &c. and which circumstance gave a name to the street.

CARLTON PALACE.

"As you turn down your footsteps thro' Regent Street,
The pillars of Carlton's fam'd palace you meet,
Their order Ionic, their row very fine,
As like straight grenadiers, they stand four in a line:
But just venture to ask them, "Pray what do y' here,
My good pillars?" (fellows)—They'd answer,—
"Can't say we declare!"

Carlton House, once the celebrated town residence of George the Fourth, derives its name from its original possessor, Viscount Carleton, of whom it was purchased for Frederick, Prince of Wales, father of George the Third.

CRIPPLEGATE.

St. Giles is the patron of Beggars. Going to church in his youth, he gave his coat to a sick beggar who asked alms of him—the mendicant was clothed, and the garment miraculously cured a disorder with which he was afflicted. He was also the patron of Cripples. It is related of him, by that pious chronicler of the saints, Ribadeneira, that one day when the French king was a hunting near a thicket where St. Giles was concealed, he was wounded by an arrow from a huntsman's bow while in the act of praying; whereupon being found unmoved from his position, the king fell at his feet, craved his pardon, and gave orders for the cure of his wound, but this the Saint would not permit, preferring to remain a Cripple, and thereby increase his merits.

Our church of St. Giles, Cripplegate, is dedicated to him; hence the name of the locality.

COAL HARBOUR LANE.

Here stood a spacious and stately edifice, denominated Cold Herberg, or Harbrough; the latter being a corruption of the former, which signifies an Inn, or Mansion-house; the epithet of Cold was probably added, on account of its bleak situation, so near the river Thames. However, the site thereof, and buildings thereon, are at present known by the name of Coal Harbour Lane.

CHARING CROSS.

Here, formerly stood the village of Charing, from whence the present name is derived. The Cross was an ancient Gothic structure, placed there by order of Edward the First, as a memorial of conjugal affection, to the manes of his beloved wife, Eleanor. "But neither its ornamental situation, the beauty of its structure, nor the amiable design of its erection," says an intelligent writer, "could preserve it from the merciless zeal of the times." It was demolished by the House of Commons, during the Commonwealth, as a relic of Popish superstition.

CHARLES THE FIRST'S STATUE.

This noble equestrian statue at Charing Cross is the work of Hubert le Soeur, a Frenchman, who came to England about the year 1633.

"The commanding grace of the figure, and the exquisite form of the horse, are striking to the most unpractised eye," says Horace Walpole. This piece was cast in 1639, in a spot of ground near to

Covent Garden, and not being erected before the commencement of the civil war, it was sold by the Parliament to John Rivet, a brazier, living at the Dial, near Holbourn Conduit, with strict orders to break it to pieces. This worthy, we may presume, was a royalist. At any rate, he was a sagacious wight, for he produced a quantity of fragments of old brass, and concealed the statue and horse under ground until the Restoration. "He cast a number of knives and forks," says M. de Archenholz, "in brass, which he sold as manufactured from the statue. These were purchased with avidity by the royalists, out of affection to their unfortunate sovereign; and sought with equal eagerness by the rebels, as a trophy of the downfall of a despot."

COVENT GARDEN.

On the site of the western Piazza of Covent Garden, or as it is vulgarly called Common Garden, formerly stood a Convent of Sisters, which was with other monasteries seized and confiscated by order of our Eighth Harry. Where the market is held now, formerly was the Convent Garden, and which circumstance gave it its present name.

"I conclude with being Edward Honeycomb, in the time of Henry the Eighth, helping to undo the convent that stood there. I strike his Majesty's warrant on the door, and change every thing like a harlequin. The convent becomes a play-house, monks and nuns turn actors and actresses. The garden, formal and quiet, where a sallad was cut for a lady abbess, and flowers were gathered to adorn images, becomes a market, noisy and full of life, distributing thousands of fruits and flowers to a social metropolis. Who is this coming this way, looking so earnest and full of frown? Is it a little dominican friar, longing to denounce us all to the Inquisition? No; it is Mr. Kean, in his great coat, who delights us all, and does us good, in a profane play-house. Miss Stephens, and Miss Tree, too, instead of

"Chaunting faint hymns to the cold fruitless moon,"

raise their voices in delightful duets, and have good warm benefits. —*Landor's Conversations.*

CANNON STREET.

Cannon Street was originally Candlewick Street, deriving its name from its formerly being principally occupied by the wax and tallow trades, which were of great importance till 1548, when by order of Henry 8th, the burning of candles in religious services were prohibited.

CROSBY SQUARE.

The house in Crosby Square, called Crosby House, was the city residence of Richard the Third, and is alluded to in the play; such, however, is the mutability of human affairs, that, what was a palace, is now a packer's warehouse. It was built by one Sir John Crosby.

CURTAIN ROAD.

The road which runs parallel with Shoreditch, from Worship Street to Old Street Road, is thus denominated from one of the ancient theatres being here. They were then denominated Curtains, from their temporary nature, having merely a Curtain drawn round, to separate the audience and actors from passing observation.

CUCKOLD'S POINT.

"His head aches, his forehead burns, his horns cut."
All in the Wrong.

Cuckold's Point, so well known to Thames voyagers, as situate between Rederiffe, or Rotherithe, and Deptford, and which is marked out to the passer-by, by the staff and horns, derives its cognomen from the tradition of Charles the 2d cuckolding the Miller.—See Horsleydown.

DEVONSHIRE SQUARE.

Devonshire Square, Bishopsgate, derives its name from the mansion formerly there, the residence of the Devonshire family.

DUKE'S PLACE.

Duke's Place, in the city, the great resort of the Jews, took its name from Thomas, Duke of Norfolk, who, in 1652, had his residence here.

DRURY LANE.

Near this place stood Drury-house, the habitation of the great family of the Drury's—built by Sir William Drury, K. G. from which it derived its appellation. It is remarkable that this lane, of later times so notorious for intrigue, should receive its title from a family name, which in the language of Chaucer, had an amorous signification—

"Of bataille, and of chevalrie,
Of lady's love and *druerie*
Anon I woll you tell."

EAST CHEAP.

East-Cheap, from Chepe, a Market, and East, the aspect it bears to Cheapside. This street was famous in old times for its convivial doings.

"The cookes cried—hot ribbes of beef roasted, pies well baked, and other victuals. There was clattering of pewter pots, harpe, pipe, and sawtrie," evident symptoms of the jollity of this quarter. Here, too, was the celebrated "Boar's Head," the resort of Prince Hal, and his pot companion Falstaff.

EXETER CHANGE.

This place received its name from being built on the site of the old mansion house of the Earls of Exeter. It was erected for the purpose of trade, and consists of three floors: the upper ones, which are spacious, have been the scenes of many interesting exhibitions, now a menagerie of wild beasts.

In the ancient plans of London, the original house covered a large space, and had its quadrangles, towers, and turrets, in the style of Burleigh-house, the country residence of the Marquis of Exeter.

FINSBURY SQUARE.

Finsbury is a corruption from Fens-bury, from that locality being originally a large Fen. The chief magistrate of the metropolis is Mayor of London, and Lord of the Manor of Finsbury.

FLUDYER STREET.

Fludyer Street, near to Downing Street, derives its name from Sir Samuel Fludyer, Lord Mayor of London, about the year 1740; he having built it.

FOSTER LANE.

This Lane derives its name from Sir Stephen Forster, knight, some time Lord Mayor of London; and the founder of the privileges of Ludgate prison, himself having been a prisoner there, from whence he was released by a lady, whom he afterwards married, and on which circumstance was founded the play of "The Widow of Cornhill," or "A Woman ne'er Vext."

FORE STREET.

This street was so denominated, because it was the first street built without the walls of Cripplegate. The present street was built 1761.

FISH STREET HILL.

This Hill or Street is thus denominated from its originally being principally occupied by dealers in dryed or salt fish.

FLEET STREET.

This Street, Fleet Market, and the Fleet Prison, all derive their name from a small river or ditch, called the Fleet from its rapidity, which flowed up from the Thames. It was at length arched over, and New Bridge Street and Fleet Market formed thereon.

"Friday, September 30, 1737, the stalls, &c. in Stocks's market, (now where the Mansion-house stands), being pulled down, the Lord Mayor proclaimed Fleet Market as a free market." From this record, it appears that it has been opened 89 years.

FENCHURCH STREET.

This locality was formerly denominated Fenny-a-bout, from being a very marshy situation. There were several brooks or bournes, also, which emptied themselves into the Thames.

GOODMAN'S FIELDS.

Mansel, Prescott, Leman, and Ayliffe Streets, with a few smaller streets and courts in the vicinity, comprise what is called Goodman's Fields.

Citizen Stowe writes, that he remembers it a farm, belonging to the Minoresses* of St. Clare, who gave a name to the neighbouring street, called the Minories. "At which farme," says Stowe, "I myself, in my youth, have fetched many a halfpennie-worth of milke, and never had less than three ale pints for a halfpennie in the summer, nor less than one ale quart in the wintre, always hot from the kine, as the same was milked and strained." One Trollop, and afterwards Goodman, were the farmers there; the latter having purchased the farm and fields, so increased his property, that he had thirty or forty cows for milking.

Farmer Goodman's son afterwards letting out the ground for grazing horses, and for gardens, the name of Goodman's farm was entirely lost in that of Goodman's Fields, which it retains, notwithstanding all the changes it has undergone.

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* See Minories.

The backs of the houses of the four streets above-named form a large square, called the Tenter Ground, having formerly been used by a dyer; it was afterwards converted into a handsome garden, in which state it continued until the idle threat of invasion set the whole country marching and counter-marching. Harnessed and armed, big with valorous loyalty, the garden of the Tenter Ground became the field of Mars, and the spring and summer flowers yielded to the flowers of Chivalry. But of all the gallant days for Goodman's Fields, the 21st of June, 1799, must be remembered; Prescot and Leman Streets were filled with volunteers of the East, waiting to be reviewed by his late Majesty. On that day not less than 50,000 men, well clothed, armed, and accoutred, at their own expense, to defend their native soil, had been reviewed in various parts of London by their sovereign; but, alas, for the volunteers assembled in Goodman's Fields: some mistake happened in the marshalling, which led to the most ludicrous result: the king was looking after the soldiers, and the soldiers were seeking the king; it was a race between loyalty and majesty. "The king is in Ayliffe Street," cried a scout to the soldiers; the soldiers left Prescott Street for Ayliffe Street. "The soldiers are in Prescott Street," cries a scout to the king; away went the king to Prescott Street; a prettier game of hide and seek never was played. It ended, at length, by the king leaving the ground, unable to review his volunteers, and the volunteers following him, unable to view his majesty.

GREAT WARDROBE STREET.

This street takes its name from the royal mansion called the Great Wardrobe, which formerly stood in Wardrobe-Coat, Great Carter Lane.

GREEN PARK.

This park receives its appellation simply from its verdure continuing green throughout the year, numbers of springs being on the spot.

GERARD STREET.

The name of this street is derived from Gerard-house, the residence of Gerard, the gallant Earl of Macclesfield.

GOLDEN SQUARE.

Golden Square was formerly Gelding Square, from the sign of a neighbouring inn; but the inhabitants, indignant at the vulgarity of the name, changed it to the present.

GILT-SPUR STREET.

This way towards Smithfield, was anciently called Gilt-Spurre Street, because of the knights, who, in quality of their honour, wore Gilt Spurs, and who rode that way to the tournaments, justings, and other feats of arms used in Smithfield.

GRACE CHURCH STREET.

By referring to Stowe, or looking into any of the old accounts of London, it will be found that this was a Grass Market, and which in the course of time was called Gracious Street, and ultimately Gracechurch Street.

GARLICK HILL.

This locality derives its name from the Garlic market, being originally in the vicinity.

HATTON GARDEN.

This locality derives its name from the Lord Hatton's residence being built on the Gardens of Ely House. These gardens, according to Holinshead, were famed for producing strawberries, and he says, that Richard the Third, at the council held at the Tower, the morning he put Hastings to death, sent to request a dish of them.

HOUNSDITCH.

Hounsditch was formerly a filthy ditch, into which was thrown dead dogs and all manner of filth—hence its present name. Into it was thrown a worthy of no better sepulture, Edric, the murderer of his master, Edmund Ironside, after having been drawn by his heels from Baynard's Castle, and tormented to death by flaming torches.

HERMITAGE.

So called, from an Hermitage that stood here, belonging to the Collegiate Church of St. Katherine.

HOLBORN.

Holborn, originally called Old-bourne, from its standing on a brook. A bourne signifies a brook, and is a common termination of English towns and streets. This street was the first in London that was paved; this was in the year 1417, by order of Henry the Fourth.

HUNGERFORD STAIRS, MARKET, &c.

Hungerford Stairs, &c. so called from the Earls of Hungerford, having a palace near to the river Thames.

Formerly there was a series of palaces in a line with the Strand; commencing with the Earl of Northumberland's, and terminating with that of the Earl of Essex, in Essex Street.

HOLYWELL STREET.

Holy Well Street, or, as it is called, Holywell Street, in the Strand, derives its name from a well, in a baker's yard, and which was denominated Holy Well from the miraculous cures that it wrought.

HYDE PARK.

So called from Hyde, Lord Clarendon, whose daughter married James, Duke of York, afterwards James the Second; from which circumstance the said park became crown property.—The following historical anecdote will not be misplaced:

"During the troubles in the reign of Charles 1st, a country girl came to London in search of a place, but not succeeding, she applied to be allowed to carry out beer from a brewhouse; these women were then called Tub Women, and carried out beer from the brewhouse, as the pot boy does from the publican's now. The publican observing her to be a very good looking, clean, industrious girl, took her out of this low situation into his house, and afterwards married her. He died, however, while she was yet a very young woman, and left her a large fortune. She was recommended on giving up the brewery, to Mr. Hyde, a most able lawyer, to settle her husband's affairs; he, in process of time, married the widow, and was made Earl of Clarendon; of this marriage there was a daughter, who was afterwards married to the Duke of York, who, at the demise of Charles 2d, succeeded to the crown as James 2d. By this marriage there was two daughters, Mary and Anne, both afterwards Queens of England. The one married the Prince of Orange, afterwards William the Third, and the other, Prince George of Denmark.

HACKNEY.

This village was anciently celebrated for the numerous seats of the nobility and gentry, which occasioned, says Maitland, a mighty resort thither, of persons of all conditions from the city of London; whereby, so great a number of horses were hired in the city on that account, that they were called Hackney, or Hack horses, and from the number of them employed to go to this neighbourhood, in process of time gave a name to this locality.

HORSLEYDOWN.

Many derivations are traced to, or take their name from, the merry reign of Charles 2d. It was one of his amours which gave rise, it is said, to the cognomen of Horsleydown. Below Rederiffe lived a miller, who had a pretty wife, and whom, when the miller was absent, our amorous monarch, disguised as a student at law, was wont to wanton with. On one occasion, however, the miller came unawares upon them, when his majesty with some little difficulty made his escape, and mounting his horse, which with an attendant was at a little distance, fled as fast as "Tam O'Shanter!" He had not proceeded far, however, before his Horse fell down, when the miller coming up, gave his incog. majesty a good drubbing, and which circumstance, it is added, gave that locality the name of Horsleydown. Another writer says—"The tale of Charles and the miller is a very pleasant one," but adds, "it is more probable the site of this parish was anciently a grazing ground, and therefore denominated Horse-down, now corruptly Horseleydown.

ISLINGTON.

This village, it is said, derives its name from two Saxon appellations, viz.—*Gisel,* an hostage or pledge, and *dun* or *tun*, a town.

ISLE OF DOGS.

Stowe says—this place derives its name from the King's hounds formerly being kept here, where were the royal kennels. It was originally called Poplar Marsh.

JEWIN STREET.

This street derives its name from the first Jewish cemetry being here; and the only one, says Maitland, for the sepulture of that nation from all parts of England, till the year 1777, when by an indefatigable application to parliament, it was enacted that they should have burial grounds in any part where they resided.

KNIGHT RIDER STREET.

This street is thus named, in consequence of it being the road by which the Knights passed to the tournaments and justings, which were held at Baynard's Castle, in the reign of King John.

LITTLE BRITAIN.

The street thus denominated was once the residence (or at least on the site thereof) of divers of the nobility, and was then called Bretagne Street, from the mansion of the Duke of Bretagne (in France) being there situated.

LAMB'S CONDUIT STREET.

This term is derived from the Conduit erected there, by William Lambe, one of the gentlemen to the chapel of Henry the Eighth.

LEADENHALL STREET.

This street derives its name from Leadenall, which stood on the site of the skin market, and which was built in 1455. In former times more Lead was used than now, and this was the place where the Lead Merchants assembled. It was first called Lead-hall, and ultimately Leaden-hall; there was also a convent of White-friars here,—

> " The monks of Leadenhall were chanting vespers."
> *Ben Jonson's Silent Woman.*

LUDGATE STREET.

" This street," says an ingenious writer, " derives its name from Lud, son of Bilenus, king of Britain." Maitland, however, says— " this gate is denominated Fludgate, from a rivulet below it, where Fleet ditch now is. I am apt to think, however, it should rather be Fleet-gate, from the Saxon *flod*, *vloet*, *Fleote*, or *Fleet*, which imply a small navigable water course, such as the Fleet rivulet has probably been from the original London."

LONDON WALL.

London Wall explains its own etymology. Within these few years, there was a long tract of the old wall of London standing in the locality now so named.

LONG-ACRE.

This street was originally a piece of ground called Seven Acres, from whence came the present name.

LAWRENCE POULTNEY LANE.

This lane which runs from East Cheap to Thames Street, derives its name from the adjacent church, which is dedicated to St. Lawrence, and Sir John Pulteney, who founded a college here.

LOTHBURY.

This is a corruption from Cloth Bury, i. e. Cloth Hall, which was here before Sir Ralph Blackwell founded Blackwell-hall, which then became the market for woollen cloth.

LOMBARD STREET.

This street is so named from the Lombards, who inhabited that part of Italy, called Lombardy, being a class of people who first introduced the Banking System into England. This street was principally inhabited by goldsmiths, who, down to the reign of James the Second, were the only bankers in this country.

LIMEHOUSE.

This place, which is one of the Tower Hamlets, derives the appellation of Limehouse from Lime-hurst, which by its Saxon termination, implies a grove of Lime Trees, which, according to Stowe, abounded in this neighbourhood.

LAMBETH.

Lambeth is variously written—Lamb-hyde, Lam-hyte, &c viz. a dirty station; from the circumstance of its being overflowed by the Thames.

MONMOUTH STREET.

This celebrated Wardrobe derives its appellation from the unfortunate Duke of Monmouth, who had a house in Monmouth, now Soho Square.

MINORIES.

Minories is derived from certain poor ladies of the order of St. Clair, or Minoresses, who were invited into England by Blanche, Queen of Navarre (wife to Edmund, Earl of Lancaster), who in 1293 founded here a convent for their reception.

MONKWELL STREET.

On the site of Barber's Hall, or thereabouts, formerly stood a monastery of the Carthusian order, dedicated to St Giles, the patron of cripples.* Here was a Well, which was said to possess "sovereign virtue," and which, the gullibility of the faithful and afflicted, induced them to flock to daily. This Well being under the special protection of the monks, it was in time denominated the Monk's Well, which circumstance ultimately gave a name to the street, now called Monkwell Street.

MILK STREET.

We have now our Milk Companies, with their Lactometer, who

"Can tell by signs and tangents straight
If cheese or butter wanted weight,
And by a geometric scale,
Can take the size of pots of ale."

We had formerly our milk, honey, egg, and bread market. The three former were one market, and gave a name and locality to what is now called Milk Street, Honey Lane Market, &c. Every necessary of life, in former times, was obliged to be sold in open market; Cheapside was the principal market in the city. Milk Street is famed as the birth-place of Sir Thomas More.

MOOR FIELDS.

So called, from a mere, muir, or lake, which formerly stood here, and on which, says Fitzstephens, "the citizens amused themselves, when it was frozen over, by tying bones to theyr feet and skaiting on the same, thys," he adds, "was manly sporte."

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* See Cripplegate.

MAZE, BOROUGH.

"Labyrinth is my name, some do call me *maze*,
I care not what I'm call'd, if I do you but please;
My ways they are perplex'd, they are both straight and round,
By perseverance only, they are easy to be found."

This locality in the borough of Southwark, derives its name from the abbot of Battle having a very extensive labyrinth or maze in his garden here, and which gave to this particular spot its present appellation.

MARK LANE.

At the north-east corner of Mark Lane, was anciently situate the manour house, says Maitland, of Blanch Appleton, which, in the reign of Richard the Second, belonged to Sir Thomas Roos, of Hamelake, which manour had a privilege of holding a mart, or fair, whence the adjacent lane was denominated Mart Lane, but now corrupted to Mark Lane.

ST. MARY AXE.

This street was originally called St. Mary's Street. It took its present appellation from a sign opposite to St. Andrew Undershaft, (church) of St. Mary at the Axe, being a representation of this female saint at the scaffold.

MARY-LE-BONE.

The modern name of this locality is a perversion: it was originally written Mary-le-bourne, or Mary on the Brook, which still runs from Hampstead across the North Road, through Alsop's Buildings, although now, it is of course, arched over.

It may be stated, however, that in the time of Elizabeth, it was called Marybone, and is so designated by lady Mary Montague, (a century later) in the following line:

"And dukes at Marybone bowl time away."

MINT, BOROUGH.

Opposite to the west end of St. George's Church, in the Borough, anciently stood a magnificent structure, belonging to the duke of Suffolk, which coming to Henry 8th, he converted it into a Mint, and which gave the present locality its name.

MILLBANK.

Simply from a Mill that stood on the Thames bank here.

THE MEWS,

As at Charing Cross, is a name derived by Du Freane, in his Glossary, from the Latin *muta,* and French *La Meue,* the disease to which hawks are subject, of yearly muting or changing their feathers, this being the place where the king's hawks were kept before it was converted into stables. Muta, he says, is also the building, in which falcons are shut up when they mute or change their feathers. Edward 2d, in his 13th year, granted to John de la Beche, the custody of the king's houses, "de mutis" at Charrying, near Westminster. Ralph de Manners, the king's falconer, had, in the like manner, granted to him the custody of the King's Mews at Charinge, the 23d of Edward 3d; as also, Sir Simon de Burley, 1st

Richard 2d. Henry 8th is said to have kept his horses there, for which purpose he partly rebuilt the old structure; and the same was, by Edward 6th. and Mary, afterwards enlarged and converted into stabling. From this place, its first use, and subsequent application, it has of late years been customary, to give to any range of buildings erected for stabling, the name of Mews.

The little of the original Mews which remained, and which was erected as above, was that lately occupied as a barrack, and which is now about to give way to the fine new opening to St. Martin's Church. It was composed of red "Tudor Brick," with stone windows and dressings, supported by buttresses, and crenellated at top.

NEWINGTON BUTTS.

So called, from the citizens of London practising archery in that locality—the Butts being set up as targets.

NEWGATE STREET.

"Not far from that most celebrated place
Where awful justice shews her angry face,
There little villains must submit to fate,
That great ones may enjoy the world in state!"

Here stood a gate of the city, originally called Chamberlain's Gate. It was used as a prison, so long back as 1218, for persons of rank, before the Tower was used for that purpose. In 1412, this gate was rebuilt by the executors of the famous Sir Richard Whittington, out of the effects he had allotted for works of charity; his statue with the cat, remained in a niche to its final demolition on the rebuilding of the present prison. The gate was destroyed in the fire of 1666, and rebuilt in its late form, whence it obtained the name of Newgate, and which gave a name to the street so named.

OLD BAILEY.

Our antiquaries are of opinion, says Maitland, that the Old Bailey is a corruption of Balehill, (several such appellations still remaining in diverse cities and towns of this kingdom;)* an eminence, whereon was situate the Bale, or Bailiff's House, wherein he held a court for the trying of malefactors.

OLD JEWRY.

In the reign of Henry 2d, this quarter of the city was occupied principally by the Jews, hence it took the name of the Old Jewry.

The church of St. Olave, Old Jewry, was one of their synagogues, until they were forcibly dispossessed of it, A.D. 1291.

PICKETT STREET.

The principal houses in this street were built by alderman Pickett, from whom the street derives its name; he was lord mayor in 1790.

PETTY FRANCE.

So denominated from its being principally (in former times) inhabited by people of that nation.

PEDLAR'S ACRE.

Pedlar's Acre, which runs parallel with the Thames, from Westminster Bridge towards Broad-wall, derives its name from a portion of it being left by a Pedlar to the parish of Lambeth, now a very valuable property. A painting on glass, representing the Pedlar and his Dog, may be seen in Lambeth Church.

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* There is a Balehill at York, and another at Chester.—*Ed.*

POULTRY.

This street was so denominated, from being the Poultry Market. In the reign of William and Mary, however, the poulterers removed to Leadenhall, and were succeeded by haberdashers, glovers, &c.

PYE CORNER.

Pye Corner was so called, says Dr. James Howel, from such a sign, sometimes a fair Inne, for receipt of travellers, but now divided into tenements.

It was at Pye Corner that the fire of London ended: the houses that escaped were taken down in 1809, and upon their site, other dwelling houses have been erected, together with an engine house. There is a figure of a bloated boy, stuck up at the corner, on which is an inscription, ascribing the fire as a punishment on the citizens for their gluttony!

PHILPOT LANE.

This lane was called after John Philpot, an alderman of London, who resided here, and who, in the reign of Richard 2d, fitted out a fleet at his own charge, and took abundance of prizes. On being called to account by the duke of Lancaster, for annoying the nation's enemies without authority, he was honourably acquitted, and the administration censured for not protecting the trade of the kingdom.

PORTPOOL LANE.

This lane was so denominated, from being the manor of Portpool, (a prebend of St. Paul's cathedral), and received its name originally from a neighbouring Pool.

PALL MALL.

"The sweet shady side of a grove in Pall Mall."

Pall Mall, and the Mall in St. James's Park, take their names from being used as a walk, or place for the exercise of the Mall, a game long since disused.

PICCADILLY.

Piccadilly, from Piccadilla Hall, built by one Higgins, a tailor, and so called, because he got his estate by making stiff collars in the fashion of a hand, then called piccadillas, or turnovers, formerly much in fashion.

POPLAR.

The hamlet of Poplar, derives its name from the great number of Poplar trees which anciently grew there.

RATHBONE PLACE.

Rathbone Place, Oxford Street, derives its name from colonel Rathbone, who, with seven others, were convicted of high treason, at the Old Bailey, for conspiring to take the Tower, murder the general, and surprise the guards. They were detected on this spot, at Rathbone's house, and were executed on the 30th April, 1666.

RED AND WHITE CROSS STREETS.

At the upper end of Red Cross Street, says Maitland, and north-east corner of Beach Lane, stood a Red and White Cross, which gave names to the streets so called.

REGENT'S PARK.

"'Twas George's taste first form'd this spot,
From lanes and meadows green,
Now circle, partere, shrubs, and grot
Compose a sight but rarely seen."

This delightful place, which is bounded on the one hand by Chalk Farm, and Primrose Hill, and on the other by Portland Place, and the Crescent, was denominated the Regent's Park, out of compliment to George 4th, when Prince Regent of these realms.

SLOANE STREET.

Sloane Street, so called after Sir Hans Sloane, the celebrated projector, architect, naturalist, and book virtuosi; born 1660, died January 11th, 1756.

SKINNER STREET.

The principal houses in this street were built by alderman Skinner, who resided here, and whose name the street bears. Lord Mayor in 1795.

SHOREDITCH.

Shoreditch does not take its name from Jane Shore, as is generally supposed, but from one Sir John de Sordich, a valiant knight, in the time of Edward 3d, who was lord of the manor.

SOHO SQUARE.

This square was originally called Monmouth Square, after the unfortunate duke, who lived in the centre house; it was afterwards called King's Square, and subsequently Soho Square, that (Soho) being the battle word of the day at the field of Sedgmoor.

ST. JAMES'S PARK.

So called from a contiguous hospital, dedicated to St. James, which was pulled down for the present palace.

SAFFRON HILL.

Saffron was first grown in this country on this spot, then garden ground, (now the resort and residence of the worst characters). Saffron was first planted there in 1589.

SHERBORNE LANE.

The immediate neighbourhood of Fenchurch Street, was very fenny ground, and was intersected by various brooks, or bournes, which took various directions; one of these streams flowed into the Thames, in a southerly direction, and was called Southbourn, and when built over, gave a name to the lane now corrupted into Sherborne.

SMITHFIELD.

Fitzstephen, who wrote in the reign of Henry the Second, says, Smithfield was so called, because it was a plain or smooth field.

Stowe says, it was at one time called The Elms, because it was covered with elm trees; since the which time, saith he, building hath so increased, that now remaineth not one tree growing: he also adds, it hath been a place for honourable justs and triumphs, by reason it was unpaved.

ST. JOHN'S GATE.

St. John's Gate, is the only remaining part of a priory, founded there by the Knights of St. John of Jerusalem; hence the name of the gate, as well as the Old Jerusalem Tavern.

STEEL YARD.

The place called the Steel Yard, in Thames Street, belonged to the Corporation of Hanseatic Merchants, who engrossed all the foreign trade of Europe.

The term steel yard is a corruption from *stael hoff*, contracted from *staple hoff*, or general house of trade of the Germans, and not from its having been a steel wharf, as most persons imagine.

STRAND.

In the year 1353, the Strand was an open high way, with here and there a great man's house, with gardens to the water side. There was no continued street till about the year 1533; before that, it entirely cut off Westminster from London, and nothing intervened except the scattered houses, and a village, which afterwards gave a name to the whole. The parish of St. Clement Danes, originally consisted of the village Strande. The mansions of the Cecils, Bedfords, Villiers, &c. are swept away; nought remains of the days of chivalry and ancient grandeur, (save Northumberland House); and a distant age asks where the fabrics stood. Narrow streets and courts now bear the names of men, who once swayed the destinies of England.

> "Behold that narrow street which deep descends,
> Whose building to the slimy shore extends—
> Here Arundel's fam'd structure rear'd its fame;
> The street alone retains an empty name.
> Where Raphael's fair designs with judgment charm'd,
> Now hangs the bellman's song; and pasted here
> The colour'd prints of Overton appear.
> Where statues breath'd the works of Phidias' hands,
> A wooden pump or lonely watch-house stands.
> There Essex's stately pile adorn'd the shore;
> There Cecil's, Bedford's, Villiers', now no more.
> *Gay's Trivia*, line 484, book 2.

SOMERSET HOUSE.

In the year 1549, in the reign of Edward the Sixth, the lord protector, Somerset, pulled down several churches and houses in the vicinity of the Thames, and built himself a palace thereon, now called Somerset House. The old brick palace just alluded to, was taken down in the beginning of the reign of George 3d, and the present magnificent palace built thereon.

SPITAL FIELDS.*

The series of streets thus denominated, derive their appellation from an hospital that stood here in the reign of queen Elizabeth, and which was dedicated to St. Mary Spital, its founder.

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* See Spital Sermon.

Those who have passed through those parts of Spital-fields, chiefly inhabited by weavers, must have often heard them singing at their looms. Singular as it may seem, this practice came with their forefathers from the Low Countries, and also was the custom with such of the Protestants, as at an earlier period came over from Flanders, and brought with them the woollen manufactory.

To this custom Falstaff alludes, "I would I were a weaver, I would sing psalms, and all manner of songs."—*Henry 4th.*

Again.—"Shall we rouse the night owl in a catch, that will draw three souls out of a weaver."—*Twelfth Night.*

Ben Jonson also points to these musical manufacturers, "He got this cold by sitting up late, and singing catches with the Clothworkers."—*Jonson's Silent Woman.*

SAVOY.

This place derives its name from Peter, earl of Savoy, who built a palace here, in the reign of Henry 3d. Edward the Third, made a state prison of it; 'twas here, his prisoner king John of France was confined, and where after many years of captivity he breathed his last. Henry 7th turned it into an hospital, and George 1st into a place of confinement for deserters.

ST. JAMES'S PALACE.

This antiquated building was commenced in the reign of Henry 7th, and finished in that of Henry 8th. It derives its name from St. James's Hospital, which formerly stood here, and which gave a cognomen to the adjacent street, as well as the diplomatic appellation of the Court of St. James's.

One day, after Peter the Great had visited the magnificent hospital of Greenwich, he went to St. James's Palace to dine with king William. That prince asked him how he liked Greenwich Hospital? "Extremely well, Sir," replied the Czar, "and if I were permitted to advise your majesty, I should recommend to you to remove your court thither, and convert your palace into a hospital."

SHADWELL.

This parish, which is one of the Tower Hamlets, has the name of Shadwell, from a fine fountain, or well, which issues from under the wall of the church yard, and which was originally dedicated to St. Chad.

STEPNEY.

It appears from Doomsday Book, that Stepney in the Conqueror's time, was a manor belonging to the bishop of London, by the appellation of Stibenhede, a Saxon compound, implying Stiben's Heath.

TOWER ROYAL.

Here stood a strong and magnificent mansion, now a paltry and disreputable street. King Stephen resided therein, as did afterwards king Richard 2d and his mother; at which time, it was indifferently called the Royal, or Queen's Wardrobe.

TEMPLE BAR.

Before the present gate was built, there was a bar, or barrier of posts and chains, which separated the Strand from Fleet Street, and which from its vicinity to the Temple, received the name of Temple Bar.

THEOBALD'S ROAD.

Theobald's Road, so called, because it was the road by which James 1st travelled to Theobald's House in Hertfordshire, where he expired, strongly suspected of being poisoned. Theobald's House was pulled down, 1765.

THROGMORTON STREET.

This street was named after Sir Nicholas Throgmorton, who was tried with numerous others, in the reign of queen Mary, for rebellion. Of all who were tried, none escaped being condemned, except Sir Nicholas, which was owing to his spirit upon the trial; his calling upon the court, to produce any one act of overt treason he was indicted upon; no proofs appearing against him, he was acquitted.

THREADNEEDLE STREET.

So denominated, because those who resided here were principally Tailors The Tailor's Company also built there Hall here, now called Merchant Tailor's Hall.

TOOLEY STREET.

This street derives its name from an eminent wharfinger of the name of Tuley, who had a considerable property in this neighbourhood.

TOKENHOUSE YARD.

Prior to the reign of William and Mary, in which reign the Bank of England was first established, or incorporated, the government of the country, had at different periods, for the facility of the commerce thereof, found it expedient to issue Tokens, not dissimilar to our recent Bank and Provincial Tokens. The place of issue was from this locality, and was called the Token House. and from which circumstance we derive the term of Tokenhouse Yard.

TOTTENHAM COURT ROAD.

As Theobald's Road was so called, because it was the road by which king James 1st went to his palace at Theobalds, in Herts, so Tottenham Court Road, because it was the road by which the queen's majesty travelled to her palace at Tottenham Court, near Tottenham.

TYBURN.

Tyburn, formerly the place of execution, does not receive its name from tye and burn, as if it were called so from the manner of capital punishments formerly, but from *Tye* its proper name, and *bourne*, the Saxon word for brook.

WATLING STREET.

The etymology of the name of this street, has sufficiently exercised the ingenuity of our learned antiquaries. Perhaps the most natural solution is that given in the Gentleman's Magazine, February, 1796, where the writer derives it from the ancient British words *gwaith*, work, and *len*, legion; from which, *gwaithlen*, i. e. legion-work came, he supposes, the modern watling. Dr. Jamieson quotes

Douglas and Henryson, that Watling Strete denotes the Milky Way. "It has received," says he, "this designation, in the same manner as it was called by the Romans, *Via Lactea,* from its fancied resemblance to a broad street, or causeway, being as it were paved with stars."

WALBROOK.

This street took its name from Wel-brook, or River of Wells, which formerly ran in the place where the street now is.

WARWICK LANE.

Warwick Lane, Newgate Street, derives its name from a house belonging to the famous earl of Warwick, which stood in Warwick Square.

WHITECHAPEL.

This locality derives its name from a convent of White Nuns, (i. e. nuns who wore a White dress), that formerly stood here, and which was dedicated to the Virgin Mary. After the suppression of the monasteries, a *chapel* remained there for many years, and which coupled with the former circumstance gave the locality its present name. In the centre of the market is a little dirty alley, called Harrow Alley. In this place, above 150 years ago, dwelt that prince of wits, and excellent man, Daniel Defoe: here he wrote that much read and excellent moral work, Robinson Crusoe, and here he wrote a memorable melancholy History of the Plague, of which he was an eye witness.

WALWORTH.

This suburb, (for really it is nothing more now), derives its name from Sir William Walworth, who was Lord Mayor of London during the reign of Richard 2d, and famed for dispatching Wat Tyler in Smithfield. It is said he had a house on the site of the public house, known by the name of Sir William of Walworth.

IRISH SOCIETY OF THE CORPORATION OF LONDON.

It is a curious fact, not generally known, that in the reign of James 1st, (1607), the greater part of six counties in the province of Ulster, became vested in the crown, by an act of attainder of Shane O'Neil, and other persons of distinction, who had rebelled against the state; and soon afterwards a project was suggested to the king, for establishing a Protestant colony on the forfeited estates, which was considered in council, approved, and published. In the year 1609, his majesty conceiving the City of London to be the body best able to undertake so important a work, made propositions for that purpose, which were considered at a conference held on the 30th of July, between the Earl of Salisbury, Lord High Treasurer, and the Lord Mayor, with some of the leading citizens: and after some further negotiation, articles of agreement were at length entered into, on the 28th of January, 1610, between the Lords of Council on behalf of the King, and the committees appointed by act of Common Council, on behalf of the Lord Mayor and Commonalty of the City of London, concerning a plantation in part of the province of Ulster. In pursuance of this agreement, the Corporation of London, with the assistance of the 12 principal companies, commenced the fulfilment of the conditions on their part; and having made great progress, the king, in the year 1613, granted a charter, by which a certain number of the citizens of London, (all members of the Common Council, as their successors are at this day), were put in possession of the forfeited estates, and were ordained and constituted one body, corporate and politic, who should be called by the name of "The Society of the Governor and Assistants of London, of the New Plantation of Ulster," (now commonly called the Irish Society). Soon after obtaining the charter, all the lands granted by it were divided, by persons appointed for that service, into 13 parts; of which one, consisting of the city of Londonderry,* the town of Coleraine, &c. was retained by the governor and assistants; and one of the other 12 was assigned to each of the 12 companies who had assisted the corporation in the undertaking. The authority for this proceeding, was a license granted by the king for that purpose. In the reign of Charles 1st, the citizens having offended the king, the charter was in a most arbitrary manner annulled and cancelled by the Court of Chancery, but it was restored by Charles 2d, and it is by this renewed charter, and renewed grants, from the Irish Society, that the Twelve Companies hold.

Sturch's Pamphlet on Condition of Ireland.

ROYAL ACADEMY.

An attempt had been made in 1759, to form an association of artists, and an exhibition of works of art, when a society was formed, and met in St. Martin's Lane, under the name of an Academy, and in the following year they had their first exhibition, under the sanction of the Society of Arts. The first effort was promising, and after a few exhibitions, they were incorporated under the title of "The Society of Artists of Great Britain." The combination of a body of painters with a society embracing manufactures and commerce, was not permanent; and three years after, i. e. 1769, the "Royal Academy" was established, and was so called in consequence of George the Third being its founder.

SCOT'S CORPORATION.

The origin of this corporation, says Maitland, is owing to James Kinnier, a Scotsman, and merchant of this city; who, after a long and dangerous illness, determined to give part of his estate toward the relief of the aged and necessitous poor of his own country, within the cities of London and Westminster. To which end, and for the more effectually settling what he intended to give for that purpose, he was advised by counsel to apply for a charter. This was granted in the reign of James 1st, and thus originated the "Scot's Corporation."

CHARITY FOR THE RELIEF OF POOR WIDOWS AND SONS OF THE CLERGY.

By his majesty's (Charles 2d) charter, bearing date 1st July, 1678, a body politic and corporate was constituted by the name of "The Governors of the Charity for the Relief of Poor Widows and Children of Clergymen," with license to possess any estate, not exceeding the value of 2000*l.* Afterwards, upon the accession of Dr. Thomas Turner's gift, which amounted to about 18,000*l.*, the governors (December 16th, 1714), obtained an augmentation of the said grant, by a license to possess the yearly value of 3000*l.*, over and above all charges and reprises; as also over and above the said 2000*l.* per annum.

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* Prior to this period it was called Derry.—*Ed.*

THE WILSONIAN FUND.

This useful fund originated from one Samuel Wilson, of London, who bequeathed 20,000*l.* to be lent out in small sums to industrious tradesmen. He died 1771.

THE ROYAL SOCIETY.

All arts and sciences began to revive and flourish at the Restoration, and the English tongue was exceedingly improved and refined. The "Royal Society" was established in 1661, by the King's Letters Patent, for the improvement of philosophy, mathematics, physic, and all useful knowledge; of which, the first promoters and members, were Dr. Ward, Mr. Boyle, Lord Brounker, Dr. Wilkins, Dr. Wallis, Sir William Petty, Dr. Goddard, Dr. Willis, Dr. Bathurst, Dr. Wred, and Mr Rook.

Hume says, amidst the thick cloud of bigotry and ignorance, which overspread the nation during the Commonwealth and Protectorship, there was a few sedate philosophers, who, in the retirement of Oxford, cultivated their reason, and established conferences for the mutual communication of their discoveries in physic and geometry. Wilkins, a clergyman, who had married Cromwell's sister, and was afterwards bishop of Chester, promoted these philosophical conversations. Immediately after the restoration, these men procured a patent, and having enlarged their number, were denominated the "Royal Society." But this patent was all they obtained from the king. Though he was a lover of the sciences, particularly chemistry and mechanics, he encouraged them by his example alone, not by his bounty.

ST. GEORGE'S FIELDS, &c.

After the dissolution of the monasteries, abbeys, priories, and other religious houses of this realm, (England,) the mayor, commonalty, and citizens of London, taking into their consideration, how commodious and convenient it would be unto the city, to have the Borough of Southwark annexed thereunto, and that the same borough was in the king's hands wholly, they became suitors unto king Henry 8th, and unto the lords of his highness' privy council, for the obtaining of the same; which suit not being granted unto them, after the decease of king Henry 8th, they renewed their suit unto his son and next successor, king Edward 6th, and to the lords of the privy council, for the obtaining of the same borough.

At length, after long suit and much labour, it pleased king Edward 6th, by his letters patent, sealed with the great seal of England, bearing date of Westminster there, the three-and-twentyeth day of April, in the fourth year of his reign, as well in consideration of the sum of 647*l.* 2*s.* 1*d.* of lawful money of England, paid to his highnesses use, by the mayor and commonalty and citizens of London, as for divers other considerations, him thereunto moving, to give and grant unto the said mayor and commonalty and citizens of London, divers messuages, lands, and tenements, lying near the Borough of Southwarke, in the said letters patent particularly expressed, which were sometimes the lands of Charles, late duke of Suffolke, and of whom king Henry 8th did buy and purchase the same. But there was excepted out of the said grant, and reserved unto king Edward 6th his heirs and successors, all that, his capitall messuage or mansion house, called Southwark Palace, late of the said duke of Suffolke, and all gardens and land to the same adjoining; and all that, his park in Southwarke, and all that, his messuage, and all edifices and ground called the Antelope there.

SECTION XIV.

ETYMONS OF SEVERAL COUNTRIES, ISLANDS, SEAS, TOWNS, PROVINCES, REMARKABLE PLACES, &c.

ATLANTIC OCEAN.

Atlantic, or Atlantic Ocean, derives its name from Mount Atlas, in Africa, and extends between the west continents of Africa and Europe, and the east continent of America. Its least breadth, from Guinea in Africa, to Brazil in South America, is 2,300 miles. On one side the equator, it is called the North Atlantic Ocean; on the other, the South Atlantic Ocean.

AZORES, OR WESTERN ISLANDS.

Azores, or Western Islands, a group of islands in the Atlantic, between 25 and 30 west longitude, and 37 and 40 north latitude, 900 miles west of Portugal. They are nine in number, viz. St. Maria, St. Michael, Tercera, St. George, Graciosa, Fayal, Pico, Flores, and Corvo. They were discovered in 1439, by John Nanderberg, a merchant of Bruges, who in a voyage to Lisbon, boasted of his discovery; on which the Portuguese set sail, took possession of them, and called them the Azores, from the number of hawks found among them. Azore, being the Portuguese for Hawk.

ATHENS.

Minerva was worshipped by the Athenians before the age of Cecrops, in whose time Athens was founded, and its name taken from Minerva, whom the Greeks called Αθήνη. It was proposed to call the city either by her name, or that of Neptune, and as each had partizans, and the women had votes equal to the men, Cecrops called all the citizens together, both men and women; the suffrages were collected; and it was found that all the women had voted for Minerva, and all the men for Neptune; but the women exceeding the men by one voice, Athens was called after Minerva. A temple was dedicated to her in the city, with her statue in gold and ivory, thirty-nine feet high, executed by Phidias.

AMERICA.

So called from Americus Vesputius, who, by the encouragement of Emanuel, king of Portugal, made in 1497, some additional discoveries to those of Columbus. He died, 1506.

North America was first discovered by Sebastian Cabot, a Venetian, in the service of England, in 1497.

ARUNDEL.

The etymology of this town has been variously conjectured by some of the first antiquarians, and many writers have entertained a difference of opinion. It has been justly observed, that names of places must have reference to peculiarity of site, or retaining the meaning of certain local particulars. However, in the uncertainty of finding the etymology correct, it is not improbable that the antiquary may meet with discoveries tending to convey amusement and instruction, and which perhaps may serve to gratify the curiosity of those who may not have the leisure of similar studies and investigations.

Camden, who was so celebrated an antiquarian, patronised by Thomas, earl of Arundel, in 1630, says, that this town was a place of great name, and he derives its etymon from a valley, or dale, running along the river Arun.

Another supposition pretends to derive some weight from two Belgic words, *Eron* and *del*, signifying a flat place covered with water, and whence also may be derived Hirundo and Hirondelle,* as the low parts adjacent was formerly a morass, or reedy place, much frequented by Swallows, and which bird, being in the present arms of Arundel, strengthens the argument in its favour, of being built by the Belgics.

THE APPRENTICE'S PILLAR.

As Roslyn Chapel has become an interesting object to those who have visited the Diorama,† it may not be amiss to give the origin of the "Apprentice's Pillar," which forms a part of that celebrated ruin.

The first and principal pillar of Roslyn Chapel, placed at the adjoining corner of the low and high altar, near the descent to the Sacristy, on the left hand, is commonly called the "Apprentice's Pillar." It has on the base of it several dragons, in alto relievo, which are chained by the heads, and intertwined. This beautiful pillar has round it, from base to capital, four spiral wreaths of the most curious sculptured flower-work and foliage, the workmanship of each being different, and the centre of each wreath distant from that of the neighbouring one, a foot and a half. On one of the pillars (seventh) there are some emblematical figures, which, aided by tradition, informs us why this is called the "Apprentice's Pillar." The capital of the seventh pillar in the west wall is cut into very fine foliage. On the said pillar, in the south-west corner, above half way up to the top of the inner wall, there is exhibited a man's head, called the apprentice's head, with a scar above the right brow; directly opposite to which, along the west wall, in the north-west corner, is the head of an old man, with a most surly frowning countenance, and a long beard, said to be the representation of the master mason's head who killed the apprentice out of envy, by a blow on the head. In a line with the apprentice's head, eastward, directly above the sixth large south pillar, is the head of a woman weeping, said to be the mother of the apprentice, mourning for the fate of her son. Opposite to the weeping head, directly above the sixth large north pillar, is a cherub with a scroll waved from hand to hand.

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* French for Swallow. † See Diorama.

These figures are extremely spirited and expressive. Their meaning is explained by a tradition that has prevailed in the family of Roslyn, the tenour of which is, that a model of this beautiful pillar having been sent from some foreign country, the master mason, upon viewing it, refused to imitate it, till after he had been to examine the original. In his absence, his apprentice executed the pillar as it now stands, and the master mason, on his return, seeing it so exquisitely finished, inquired who had formed it, and on being told that it was his apprentice, he immediately slew him in a fit of envy.

Sir Walter Scott, in his "Lay of the Last Minstrel," has noticed, in connexion with this place, a superstition which prevailed among the common people in ancient times. It was believed, that previously to the decease of any one of the St. Clair family, Roslyn Chapel was seen for a time all in flames.

"O'er Roslyn all that dreary night,
A wondrous flame was seen to gleam;
'Twas broader than the watch-fire light,
And redder than the bright moon-beam.

It glared on Roslyn's castled rock,
It ruddied all the copse-wood glen;
'Twas seen from Dryden's groves of oak,
And seen from cavern'd Hawthornden.

Seem'd all on fire that chapel proud,
Where Roslyn's chiefs uncoffin'd lie;
Each baron, for a sable shroud,
Sheathed in his iron panoply.

Seem'd all on fire within, around,
Deep sacristry and altars pale;
Shone every pillar foliage bound,
And glimmer'd all the dead men's mail.

Blaz'd battlement and pinnet high,
Blaz'd every rose-carv'd buttress fair—
So still they blaze, when fate is nigh,
The lordly line of high St. Clair"

ALL THE RUSSIAS.

The term, All the Russias, is founded on the ancient division of Russia, which comprehended the provinces of *Great*, or Black Russia, *Little*, or Red Russia, and White Russia. St. Petersburgh took its name from having been founded by Peter the Great.

ABYSSINIA.

Abyssinia, in Africa, has been called by different names, particularly by that of Habessinia, from the Arabic word *Habesh*, which signifies a mixture, the country being peopled by various nations; but other inhabitants call it Itjopia, or Ethiopia. The latter is rather an epithet than a proper name, and was given by the Greeks to all countries inhabited by Blacks. The diversity of names heretofore made great confusion, till at length that of Abyssinia prevailed, by which it has been universally known for ages past.

BATH,

Derives its name from the celebrated Roman Baths discovered there, after the battle of Baden Hill, where a most complete victory was gained by Arthur, wherein two of the Saxon chiefs were slain, and Cerdic was obliged to retire to an inaccessible post. Here, it is said, Arthur slew 400 with his own hand.

BLENHEIM.

To perpetuate the memory of the military services of the illustrious John Churchill, duke of Marlborough, the royal manor of Woodstock, with the demesne, comprising the hundred of Wootton, was granted by queen Anne to him and his heirs for ever, to be held by grand serjeantry; the terms of which tenure are, the duke, or his successors in title, shall present to the queen, or her heirs, at the castle of Windsor, a standard of France, on August 2nd, being the anniversary of the day on which the battle of Hochstet was fought, near the village of Blenheim, in 1704, and from the name of which village, this magnificent mansion derives its name.

BATTLE BRIDGE.

West of Barnesbury Park, and close to the foot-path from thence to Copenhagen House, are the supposed remains of a Roman encampment. It is a square of 120 feet, surrounded by a ditch, with a high embankment, or breast-work, to the west. This is presumed to have been a position occupied by Suetonius, the Roman general, when he destroyed 80,000 of the Britons, under Boidicea, in a memorable engagement presumed to have been fought from this place, in the fields of Pentonville, and terminating in the plain of Battle Bridge: hence the name.

BRIGHTON.

"Brighthelmstone was confess'd by all
To abound with females fair;
But more so since our Royal King
Prefer'd the waters there."

Brighthelmstone, or as it is now termed, Brighton, is said to have been a place of note in early times, but of this fact we have no precise record.

Bailey, in his dictionary observes, that it was St. Brighthelm, a Saxon, who gave the name to the town.

Skinner says, Brighton was so named from Brighthelm, a canonised bishop of Fontenoy, in France, who lived so late as the 10th century. Other testimonies state, that it was a Saxon bishop of that name, who resided here during the Heptarchy, who gave his name to the town. This supposition is more probable, for we find, that when Ella, (with his three sons, Cimen, Wiencing, and Cisa) effected their landing at West Wittering, S.W. of Chichester, anno 447, and defeating the Britons, who endeavoured to oppose him, took possession of all the maritime parts of the country. Ella thus laid the foundation of the kingdom of the South Saxons, from which the country derives its name. Brighthelme accompanied this army. One of his successors resided at Aldrington, and held a considerable portion of land until the year 693, when that bishop was killed in battle. This is stated by Stillingfleet, and other writers, but no mention is made of the place where the engagement was fought.

Brighton has long been famed as a watering place, and perhaps no place in England possesses so fine a sea prospect. His present majesty, George the Fourth, when Prince of Wales, paid a visit, in the year 1782, to his uncle, the Duke of Cumberland, who was residing here, and was so pleased with the place, that in the year 1784, he commenced the erection of the much talked off "Marine Pavillion," which was completed in the year 1787.

> "'Twas George's taste first form'd this spot
> From an inclosure green;
> Now palace, parterre, circle, grot
> Compose a sight but rarely seen."

From the period of his majesty making Brighton his occasional residence, it has been daily increasing in importance, and from its contiguity to London, will always be resorted to by all ranks, from the prince to the tradesman.

Between Brighton and Lewes are still to be seen lines and intrenchments, apparently Roman, and some years ago, an urn was dug up, containing 1000 silver denarii, on which were impressions of all the emperors.

BERWICK-UPON-TWEED.

Berwick, being a kind of Gibraltar to Scotland, was long a bone of contention between England and that country. Edward the Sixth, and Mary, Queen of Scotland, by treaty, made it a county town, and as "Rymer's Faedra" notes it, a free town, independent of both states.

Camden says: "at the epoch of Doomsday Book, Berwica signified a village which appertained to some manor, or town: and as Tothill was called the Berewicke of Westminster, in the donation of Edward the Confessor, the town on the Tweed was called the Berewick of Coldingham."

We may learn from Somner and Lye, the Saxon glossarists, that Berewic is the same, in substance, as Beretun, villa frumentaria, a grange or village. However, it was much more probably so called, from the circumstance of its want of verdure, from the Anglo-Saxon, *bar, bare, nudus,* and *wic,* vicus, castellum, sinus, the curving reach of a river.

BARNESBURY PARK.

The row of handsome cottages, called Barnesbury Park, are in the manor of Berners, or Bernersbury, otherwise Barnesbury; the name being derived from the Berner's family, of whom the most distinguished individual was John Bourchier, the last Lord Berners, and the fifth writer in order of time among the nobility. He was Governor of Calais under Henry 8th, and translated "Froissart's Cronycles out of Frenche into our maternale Englysshe tongue."

BALTIMORE.

This capital, as it may be termed, of the province of Maryland, in North America, derives its name from Lord Baltimore, who colonized the said province in 1633. He possessed more power than any other subject in Europe. He was authorized to make war or peace in his own province, allowed to coin money, and had all the judicial proceedings of the colony made out in his own name, just as they are made out here in the name of the sovereign.

BERMUDAS.

Bermudas, or Sommer's Islands, four islands in the Atlantic Ocean, 100 miles east of Carolina, and surrounded by rocks. They were discovered by Juan Bermudas, a Spaniard, in 1527; but not inhabited till 1609, when Sir George Sommers was cast away upon them; and they have belonged to Britain ever since. They contain 9000 inhabitants, who carry on some trade with America and the West Indies. Three of them are small, and the principal one is called St. George.

BRAZILS.

Brazil, a country of South America, which gives the title of Prince to the heir apparent of the crown of Portugal. Its length, from the mouth of the river Amazon, to that of the river Plata, is upwards of 2100 miles, and its breadth near 1000. It was discovered in 1500, by Alvarez Cabral, a Portuguese, who was forced upon it by a tempest; and it derived its name from the abundance of Brazil, or Brasil, wood found here.

BISHOP AND HIS CLERKS.

Most people have read, or heard of, the shipwreck of Sir Cloudesley Shovel, on the rocks called the "Bishop and his Clerks;" few people, however, it is presumed, know the origin of this appellation. A fleet of merchantmen, on their return from Spain, about 300 years ago, were shipwrecked on these fatal rocks, among whose miserable members, none were saved but three, viz.—Miles Bishop, and James and Henry Clark, who were miraculously preserved on a broken mast. From this dreadful misfortune, these rocks took the name they bear at present, and will most likely continue for ages a memento of that melancholy accident.

CAMBRIDGE.

This celebrated university town, was originally called Granta, but derives its present name from the river Cam, and a Bridge which passed over it in the vicinity.

CANTERBURY.

Canterbury is called by Bede, and others, Dorobernia; by the Saxons, "the city of the people of Kent;" by the Britons, Caer Kent, or the city of Kent; and by the Latins, Cantuaria. This place is generally agreed to have been the Roman Durovernum—and it is famous for being the archiepiscopal seat of the Primate of England. The Saxon kings of Kent had their residence here from the arrival of Hengist to the 6th century.

COLOMBIA.

This name, borne by a portion of South America, is derived from Christopher Columbus, a Genoese, famous for his being the discoverer of this vast continent, although its general appellation of America was given it from an after discoverer. Columbus was born in 1442, and made his celebrated discovery October 11th, 1492.

CONSTANTINOPLE.

"Where Belissarius begg'd his daily bread."

This capital of the modern Turkish empire derives its name from Constantine the Great, who founded the eastern empire of Rome.

Prior to his conquest of it, it was called Byzantium, famed in history as a bone of contention between the Tamerlanes and Badjazets. One part of the city is called Pera, and which is inhabited by the Franks, a name given by the Turks to all European Christians. It was taken in 1453 by the Turks, who have kept possession of it ever since.

CORSICA.

The ancient Greeks gave this island the name of Callista, and afterwards that of Cyrnus; and to the Romans it was known by its present appellation. By the French it is called Corse Inhabited at first by a colony of Phœnecians, it was afterwards occupied successively by the Phoceans, and Etruscans, and the Carthagenians. The Romans succeeded to the latter, and settled two colonies here, which was the place of exile* for the Roman courtiers when they became obnoxious to the Emperors. On the destruction of the Roman empire, Corsica fell successively under the dominion of the Goths, the Greek Emperors, the Lombards, the Saracens; and the latter, it is supposed, first gave it the title of a kingdom.

COPENHAGEN HOUSE.

> " In olden times, so high a rise
> Was, perhaps, a Tor or beacon ground,
> And lit, or larm'd, the country round,
> For pleasure, or against surprise."

The name of this celebrated Sunday resort, for Cockneys, is said to have been derived from a Danish prince, or a Danish ambassador, having resided in it during a great plague in London. Another representation is, that in the beginning of the seventeenth century, it was opened under its present name by a Dane, as a place of resort for his countrymen " Coopen Hagen" is the name given it in Camden's Britannia, published in 1695.

CANONBURY.

> " As some old, stout, and lonely holyhock,
> Within a desolated and neglected garden,
> Doth long survive beneath the gradual choke
> Of winds, that come and work the general spoil,
> So Canonbury, thou dost stand awhile."

The more ancient edifice was erected by the priors of the Canons of St. Bartholomew, Smithfield, and hence was called Canonbury, to whom it appertained until it was surrendered with the priory to Henry 8th; and when the religious houses were dissolved, Henry gave the manor to Thomas, Lord Cromwell; it was afterwards a hunting seat of Queen Elizabeth's, and ultimately passed through other hands till it was possessed by Sir John Spencer, an alderman and lord mayor of London, known by the name of "Rich Spencer," and who was the founder of the Northampton family, to whom this property belongs. It was here Goldsmith wrote his " Deserted Village."

DUTCH CITIES AND TOWNS.

Under the denomination of *dam*, the Dutch comprehend every sort of dyke raised to confine the waters of a river, or lake, for which reason it is, that most of the names they have given to their cities and towns end in *dam*. Rotterdam owes its name to the dyke raised upon the Rotte, a river near the town. Amsterdam from the dyke on the Amstel. It is the same with Saardam, Schiedam, Monikdam, and many others.

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* Seneca was banished to this island by Claudius, on account of his illicit connexion with Julia Agrippa.

At the commencement of the last war, Lady Wittringham was speaking to a gentleman of the duplicity of the Dutch. "Oh, d—n the Dutch!" replied he. "Excuse me, Sir," answered her ladyship, "rather *un-dam* them!"

DEAD SEA.

So called from its stillness, and bad qualities. No fish will live in its waters. It has, however, been said, that this water has a repulsive force, which makes men and animals float on its surface, and Josephus relates an experiment which was made on the subject, by the Emperor Vespasian. "Having caused the feet and hands," says he, "of some of his slaves to be tied, he ordered them to be thrown into the sea, in his presence, in the deepest part thereof. None of them sunk to the bottom, and they all remained on the surface until it pleased the prince to give orders for their being taken out again."

DOWNS.

"All in the Downs a fleet was moored."

This term as applied to that part of the channel, lying near to the Sands, off the coast of Kent, derives its name from the circumstance, that it was at one period a Grazing Land for sheep, and which formed a part of the estate of the celebrated Earl Godwin. The land, however, in consequence of great inroads of the sea, ultimately disappeared, but the place has ever since retained the name of "the Downs," famed as a rendezvous for shipping.

DAVIS STRAITS.

These Straits were discovered by Captain John Davis, in the year 1585, in consequence of which they were named after him.

ENGLAND.

England, with all thy faults I love thee still—
My country! and yet, while a nook is left,
Where English minds and manners may be found
Shall be constrain'd to love thee. *Cowper.*

England was formerly called Samothea from Samothes (as some report), the sixth son of Japhet, who first inhabited here 252 years after the flood. It was also named Albion (as is said) from Albion, a giant, the son of Neptune, who after he had conquered the Samotheans, settled here 335 years after the deluge. Some say, it was called *Albion al allis Rupilus,* from the white rocks towards France, which is most probable. The Grecians called it Britain, for what reason is not known. It may be from Prittania, which signifies metals, they finding the island full of brass, tin, iron, gold, silver, and lead. Lastly it was named England, from Engloior, a place in Denmark, which was neither changed by the Saxons nor Normans, and retained that title 873 years, till James 1st came to the crown, and united England to Scotland, which is since called Great Britain. It was accounted the fortunate island, and Pope Innocent, in the reign ef Henry 3d, was so in love with it, that he would have come over to see it, if the king would have permitted him.

Another writer says,—Some British youth of both sexes being exposed for sale, as slaves, in the market place at Rome, were noticed by the Holy Father, who by accident was passing at the time.—Struck with their singular beauty, he enquired from whence they came, when he was informed from Britain. Upon which, he observed, "Surely it must be a land of angels!" It is said, from this very circumstance, the Saxons, on taking possession of the island, named it Anglo-land, or Angel-land, but which, in process of time, became corrupted into England, which it has retained to the present day.

Another writer says,—Britain is derived from Prydain, the name given to it by the Britains upwards of two thousand years ago, and which signifies "the fair or beautiful Isle."—*Ynys Prydain.*

> "Sons of the *fair Isle*, forget not the time
> Ere spoilers had breathed the free air of your clime.
> Darkly tho' clouds may hang o'er us awhile
> The crown shall not pass from the *beautiful Isle*."[*]

EUROPE.

This part of the globe was formerly called by the Romans, as it is at present by the Spaniards and Italians, by the name of Europa;[†] but from whence that name originated has not been determined.—By the English and French, it is styled Europe; by the Turks, Alfrank, or Rumalia; by the Georgians of Asia, Frankoba; and by the Asiatics in general, Frankistan.

EDINBURGH.

Edwin, king of Northumbria, possessed the entire territory from the banks of the Humber to the shores of the Frith of Forth; and it seems highly probable, that the appellation of this city was originally Edwin's-berg, or Edwin's-burgh, now Edinburgh.

EDMUND'S BURY.

St. Edmund's Bury, or Bury St. Edmund's, or simply Bury, as it is termed by some, derives its name from Edmund the Martyr, who was buried here. We are told, that "Canute paid great respect to the memory of St. Edmund, and built a magnificent church over his grave, since called Edmundsbury, in Suffolk, as well as a monastery."

ESCURIAL OF SPAIN.

This palace was built by Philip 2d, son of Charles 5th, Emperor of Germany, in the shape of a Grid-iron, out of compliment to St. Lawrence, of Grid-iron notoriety. The name of the building has a very humble origin. Ferriginous ores abound in the neighbouring mountains. Escoria, from the Latin *Scoria,* is the term in the Spanish language for metallic dross, and Escorial is the topographic derivation, signifying the locality for this dross. A corruption from the etymology has occasioned the change of the second vowel, whence the name Escurial. It is the country palace and mausoleum of the Spanish kings.

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[*] From the ancient monarchial song of Britain, called "Unbennaeth Prydain," which the bard of the palace used to sing while the warriors were preparing for battle.

[†] See Heathen Mythology—Jupiter and Europa.

FLAMSTEED HOUSE.

The Observatory in Greenwich Park derives its name of "Flamsteed House," from John Flamstead, the astronomer royal, who, on the 10th of August, 1675, laid the foundation stone of the said observatory, for watching the motions of the celestial bodies. He died at Greenwich, 31st December, 1719.

FRIENDLY ISLANDS.

A group of Islands in the South Pacific Ocean, so named by Capt. Cook, in 1773, on account of the friendship that appeared to subsist among the inhabitants, and their truly courteous behaviour to strangers.

GRAMPIAN HILLS.

"On the Grampian hills my father feeds his flock."

A chain of hills in Scotland, which extend in a north east direction from the mountain Benlomond, in Dumbartonshire, through the counties of Perth, Angus, and Kincardine, to Aberdeen; and thence in a north west direction, through the counties of Aberdeen, Banff, and Murray, and on the borders of Inverness. They take their name from a single hill, the Mons Grampius of Tacitus, and where the battle was fought so fatal to the brave Caledonians.

GOODWIN SANDS.

These dangerous shoals derive their name from the famous Earl Godwin, the father of King Harold, and who was one of the first who bore the title of Earl. Where the Sands are now, was formerly a large tract of land, that formed part of his estate, which was inundated by the sea in 1100, and which has ever since been rendered memorable for the loss of life as well as property.

GERMANY.

Germany was originally called Allemania, from Alleman, i. e. in German, "every man, denoting, that all nations were welcome there. It derives the title of Germany from the celebrated Germanicus.

GOSPEL OAK.

The famed Iron Works in Staffordshire, known by the cognomen of the "Gospel Oak" Iron-works, derive their name from an oak in the vicinity, and which, it has been said, received its appellation from the circumstance of John Wesley first holding forth there to the colliers and miners of the neighbourhood. This, however, is a mistake, for it receives its pious title from the Puritans of Cromwell's time, who selected this spot for the "preaching of the word" to the benighted inhabitants of that district. Here the celebrated "Praise God Bare-bones" held forth, and it has been said, that the great Machiavel himsel (Cromwell), deigned in his earlier days

("When *Gospel-trumpeter*, surrounded,
With long-ear'd rout, to battle sounded,
And pulpit, drum ecclesiastick,
Was beat with fist, instead of a stick,")

to warn the sinful "sons of the mine" of their carnal transgressions.

HIGHBURY-BARN.

Highbury-barn is a place noted for London tea-drinkers. It was in the olden time a Barn belonging to the monks of Clerkenwell, now a tavern famed for its good cheer.

HAG-BUSH LANE.

Hag is the old Saxon word *Haeg*, which became corrupted into Haugh, and afterwards into Haw, and is the name for the berry of the hawthorn; also, the Saxon word *haga* signified a hedge, or any enclosure. Hence Hag, or Hawthorn-Bush Lane.

HERNE'S OAK.

Every one who has seen Shakspeare's admirable comedy of the "Merry Wives of Windsor" represented on the stage, or even read it, has no doubt pictured to himself "Herne's Oak," where the fat and licentious knight is cleverly outwitted by the two dames of Windsor. Sir John Falstaff, whatever may be his situation, never loses his temper, or even his good humour; and when at midnight he is approaching Herne's Oak, disguised with a buck's head on, to meet Mrs. Page and Mrs. Ford, he finds room for self-consolation. "Remember, Jove," says he, "thou wast a bull for thy Europa: Love set on thy horns. O powerful love! that in some respects makes a beast of a man; in some other, a man a beast. You were also, Jupiter, a swan, for the love of Leda;—O, omnipotent love! How near the God drew to the complexion of a goose."

Herne's Oak, a tree thus immortalized by Shakspeare, stood on the south-east side of the little park of Windsor. The reason why it was selected for the frolic with Sir John Falstaff, is the tradition attached to it, which Mrs. Page thus relates:—

> "There is an old tale goes that Herne the hunter
> Sometimes a keeper here in Windsor forest,
> Doth all the winter time at still midnight
> Walk round about an oak with great ragged horns
> And there he blasts the tree and takes the cattle,
> And makes milch kyne yield blood, and shakes a chain
> In most hideous and dreadful manner.
> You have heard of such a spirit, and well you know,
> The superstitious idle headed eld
> Received and did deliver to our age,
> This tale of Herne the hunter for a truth."

Herne is said to have been keeper of the forest in the time of Queen Elizabeth, and having been guilty of some offence, for which he expected to be discharged, hung himself upon this oak.

HASTINGS.

This town is on the eastern extremity of the coast of Sussex. Its Saxon name signified a town or castle, and owes its origin, according to Camden, to one Hasting, a Danish pirate, who, where he landed for booty, built sometimes little fortresses.

HOLY ISLAND.

The Isle of Lindisfarne is thus denominated, because of the number of Saints there buried.

HARMONY SETTLEMENT, N. AMERICA.

This extraordinary and flourishing German colony was founded by a German enthusiast, named Rapp, who, in order to promote Harmony among those who settled there, laid certain restrictions upon marriage! These restrictions were to prevent more than a certain quantum of births within a certain number of years; which births (as Mr. Hulme says) generally arrive "in a little flock like those of a farmer's lambs, all within the same month perhaps." These Harmonists (so called from the name of their settlement) are represented as a remarkably flourishing, pious, and quite people. See the various recent writers on America.

Lord Byron alludes to them in some witty lines in his "Don Juan," canto xv. page 12.—

"When Rapp the Harmonist embargoed marriage
In his harmonious settlement—(which flourishes
Strangely enough as yet without miscarriage,
Because it breeds no more mouths than it nourishes,
Without those sad expenses which disparage
What Nature naturally most encourages)—
Why call'd he "Harmony" a state sans wedlock?
Now here I have got the preacher[*] at a dead lock!"

HINDOSTAN.

Our Empire in the East Indies, under this appellation, or Indostan, more properly, is derived from the river Indus, which flows throughout the country.

HOLY-ROOD HOUSE.

The traditionary accounts which occasioned its erection are thus related:—King David 1st, its founder, being on a hunting match in the forest of Drumslech, near Edinburgh, on a rood-day, was attacked by a large hart, and his life was in the utmost danger.—While he was endeavouring to defend himself with his hands against the furious assaults of the animal, a miraculous Cross, from Heaven, slipped into his hand, which so frightened the stag, that he retreated immediately. This wonderful circumstance having of course put an end to the chase, David repaired to the castle of Edinburgh, where, in a dream, he was intructed to erect an Abbey, or House, for Canons regular, on the place where the celestial cross was put into his hands. In obedience to this visionary command, the king erected an abbey for the said purpose, and dedicated it to the Holy-Rood, or Holy-Cross, and deposited the same therein, where it is said to have remained till the reign of David the 2d.

HELLESPONT.

"On such a night as this, Leander swam across the Hellespont."

This river, famed in classic lore, and more especially as the scene of a feat performed by our immortal bard, Lord Byron,[†] derives its original name (now Dardanelles) from Helle, the daughter of Athamas, king of Thebes, who, with her brother, Phryxus, flying from their step-mother, ventured to pass a narrow part of this sea, and she was drowned, and left her name to the straits thereof, which was after called the Hellespont.

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[*] Rapp.

[†] Who himself swam across the widest part.

ST. HELLENA.

This island, which will be particularly noticed in the pages of future history, as the sepulchre of one of the most extraordinary men the world ever produced. was first discovered by the Portuguese in the year 1502, on St. Hellen's day, and her name was given to it, according to the universal practice of early navigators of naming their discoveries from the Roman Calendar. Hellena was daughter of Coilus, wife of Constantius, and mother of Constantine the Great. She first walled the city of London.

ISLE OF MAN.

> " An Isle, in antient times, renown'd by fame,
> Lies full in view, and *Mona* is the name,
> Once bless'd with wealth, while *Derby** held the sway,
> But now a broken, rough, and dangerous way."

The name of Man is supposed to refer to its situation, as to the surrounding kingdoms, from the Saxon word *mung*, signifying among; others suppose the word to originate from Maune, the name of St. Patrick, the apostle of the island, before he assumed that of Patricius. By Cæsar, it is called Mona. All late writers agree that Mona Cæsaris is Man; but Mona Taciti belongs to Anglesey. Early writers call it Monada Menavia Secunda (to distinguish it from Anglesey), Eubonia, &c.

The monks derive it traditionally from "Manna Man Maclea," an early king, who first conquered the island. By the inhabitants the island is called Manning, and by the people in general Man.

KINGSTON.

So called, from the Kings of England having their residence and being anciently crowned there. The coronation of Alfred the Great took place at Kingston in 872.

KENT.

Kent was called by the Greeks, Καντιον, and by the Latins *Cantium.* Lambard derives it from the Welch *Caine*, a leaf, because the county formerly abounded in woods; but Camden from *Canton*, a corner, "because England in this place stretcheth out itself in a corner to the north east." Kent being situate nearest the Continent of Europe, has often been the theatre of great actions. It was in this county that Julius Cæsar landed, when he came to invade Britain; it was the place first seized by the Saxons, after they had defeated the northern barbarians; and Popery was first preached at Canterbury by Austin and his followers. At the period of the arrival of the Romans, it was governed by four British chiefs, and it was the first, although not the largest, kingdom of the heptarchy.

MONT MATRE.

So called from Mons Martyrum, or Mountain of Martyrs. St. Dennis and other martyrs were beheaded here.

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* The Derby family were the Lords of Man for many years.

MAURITIUS

The Mauritius, or Isle of France, is 400 miles east of Madagascar. Discovered by the Portuguese, but the first who settled here were the Dutch, in 1598. They called it Mauritius, in honour of Prince Maurice, their Stadtholder; but on their acquisition of the Cape of Good Hope, they deserted it; and it continued unsettled till the French landed here in 1720.

MASSACHUSETS.

One of the States of North America. It was so named from a tribe of Indians who formerly inhabited this quarter. It is 150 miles long and 90 broad; bounded on the north by New Hampshire, and west by New York.

MARSEILLES.

The history of Marseilles is full of interest. Its origin borders on romance. Six hundred years before the Christian era, a band of piratical adventurers from Ionia, in Asia Minor, by dint of superior skill in navigation, pushed their discoveries to the mouth of the Rhine. Charmed with the white cliffs, green vales, blue waters, and bright skies, which they here found, they returned to their native country, and persuaded a colony to follow them to the barbarous shores of Gaul, bearing with them their religion, language, manners, and customs. On the very day of their arrival, so says tradition, the daughter of the native chief was to choose a husband, and her affections were placed upon one of the leaders of the polished emigrants. The friendship of the aborigines was conciliated by marriage, and their rude manners were softened by the refinement of their new allies in war, their new associates in peace. In arts and arms the emigrants soon acquired the ascendancy, and the most musical of all the Greek dialects became the prevailing language of the colony.

MEDITERRANEAN.

The Mediterranean Sea is thus denominated, because it flows between Europe and Africa, washing the shores of each. *Medi*, signifying between, and *terra*, earth, i. e. between two continents; the latter syllables, *ne-an* being merely added for the sake of harmony.

MAIDSTONE.

Maidstone was anciently called Medway-town, from its being seated on the river of that name. Nennius, who wrote about the ninth century, calls it Caer Megwad, corruptly, as is supposed, for Medway, or the Medway city; and states, that it was the third considerable city in Britain, before the arrival of the Saxons; and it appears from Domesday Book to have been a borough by prescription, although it did not send representatives to parliament till the reign of Queen Elizabeth, when it received a charter of incorporation to be governed by a mayor, assisted by twelve of the principal inhabitants.

MIDDLESEX.

The Saxons under Ella, on their arrival in this country, had continual wars with the Britons, the particulars whereof are unknown, except that they settled on the sea coast in Sussex, and were called the South Saxons, from whence Sussex was derived. Those that were settled on the East Coast were called East Saxons, from whence came Essex. The country between Essex and Sussex was hence termed Middlesex. Kent retained its ancient name.

NORTHUMBERLAND.

Most of our readers are acquainted with the great divisions of this kingdom in ancient times, and will recollect those which were established North and South of the Humber, under which a large proportion of Yorkshire, and the whole of Cumberland, Westmoreland, and North Humber land, belonged to Edwin, king of Northumbria.

OXFORD.

This famous University town derives its name from its being anciently a great Cattle or Oxen-ford ; having to pass the river at this point on the way to the London markets. Henry 2d, whose famed amour with "Rosamond of Woodstock" gave a celebrity to this part of the country, built a bridge over the same ford—now called Oxford.

OTTOMAN EMPIRE.

So called, because Ottoman was the first of the Turkish Emperors. The present Turkish Empire began in Bythinia, in 1298.

PORTE.

The principal entrance into the Seraglio, or palace of the Grand Seignior, is a huge pavilion, called Capi, the gate or porte, from whence some imagine the name of Porte has been applied to the Turkish seat of government. Other writers say this is not the case, as the term porte originated from that city being the principal port or harbour of the Turkish Empire.

PERSIA.

By the poets, this country is supposed to have derived its appellation from Perseus, the son of Jupiter and Danœ ; and by the graver, but perhaps, on this occasion, equally unsuccessful enquirers, from the word *paras*, which signifies a horseman, the Persians or Parthians having been always celebrated for their extraordinary skill in horsemanship.

PERE LA CHAISE.

This far-famed burial ground, which is the first in Europe, from its size, its picturesque situation, and its fine monuments, derives its name from Father Lachaise, confessor to Louis 14th, from its occupying the site on which stood Lachaise's house.

PENSYLVANIA.

So called, from William Penn, a quaker, who obtained a charter for planting it in 1680.

PETERSBURGH.

This modern capital of Russia, derives its name from its royal founder, Peter the Great. It is built in the gulph of Cronstadt, intersected by artificial channels of the Neva, which limit the districts of the city. This magnificent capital was in 1702 a putrid fen.

PRUSSIA.

Prussia was anciently possessed by the Venedi, whose kings were anciently descended from Athirius, first king of the Heruli, on the Baltic, 320 B. C. The Venedi were conquered by the Borussi, who inhabited the Riphœan Mountains. Hence the country was called Borussia, or Prussia.

PEERLESS POOL.

" And in hyghe sommer eueriche daye I wene,
Scapying the hot son's euer beinynge face,
He dyd hym wend unto a pleasaunt place,
Where auncient trees shut owht escorchyng shene;
And in a solempne lyghte, through braunches grene,
In quyet, sytting on a lytel stole,
For hys delection he woulde ther' unlace,
Within an arbre, where bryddes onlie bene
And goe, and bayn hym in the waters cool
That alway wellyd there and made a peerlesse poole."

Peerless Pool, as it is now called, was anciently a public conduit, which supplied the metropolis with water, before the New River was brought to London by Sir Hugh Myddleton. Stowe speaks of it a cleere water, called Perilous Pond, " because," says our chronicler, " divers youths, by swimming therein, have been drowned." Again he says, " Upon Saterday the 19th of January, 1633, sixe pretty young lads, going to sport themselves upon the frozen ducking pond, neere to Clearkenwell, the ice too weake to support them, fell into the water, concluding their pastime with the lamentable losse of their lives ; to the great griefe of many that saw them dying, many more that afterwards saw them dead, with the inexpressible griefe of their parents." This water was afterwards filled up, and rendered entirely useless, till one Kemp, an eminent jeweller of the city of London, who had a high opinion of this water, having got clear of a violent pain in the head by bathing in it, to which he had for many years been subject, generously re-opened the same spring for the public benefit, in the year 1743, and formed the completest swimming bath in the whole world ; and in reference to the improvements he had made on the ruins of that once Perilous Pond, and by a very natural transition, he changed that disagreeable appellation of perilous, " that is," says Maitland, " dangerous or hazardous, to the more agreeable name of Peerless Pool, that is, Matchless Bath, a name which carries its own reason with it."

The sprightly youth
Speeds to the well known pool. Awhile he stands
Gazing th' inverted landscape, half afraid
To meditate the blue profound below;
Then plunges headlong down the circling flood.
His ebon tresses, and his rosy cheek,
Instant emerge; and thro' the obedient wave,
At each breathing by his lip repell'd,
With arms and legs according well, he makes,
As humour leads an easy winding path;
While from his polish'd sides, a dewy light
Effuses on the pleas'd spectators round.——*Thomson.*

PALATINATE OF DURHAM.

Guthred being seated on the throne of Northumberland, under the auspices of Alfred, the sovereigns, as a joint act, granted, that wherever St. Cuthbert's remains should rest, there should be an inviolable sanctuary; and that the possessions of St. Cuthbert* and his church, as well such as were at that time, or theretofore granted, as those which might thereafter be acquired by purchase or otherwise, should be for ever freed and discharged from all customs and services, and *should be held and enjoyed by the church, with all such sovereign jurisdiction and power as the demesne of the crown was held;* and this was confirmed by the acclamations of the assenting people, assembled on this solemn occasion; and became an ordinance established for ever. This was the origin of the "Jura regalia," which dignifies the "Palatine of Durham." Durham is derived from Dunholme, Bishop, and Earl of Sandberg.

PACIFIC OCEAN,

Otherwise called the South Sea, lying between Asia and America, and upwards of 10,000 miles in breadth. When Magellan entered this ocean, through the dangerous strait that bears his name, he sailed three months and twenty days in a uniform direction to the N.W., without discovering land, and enjoyed such uninterrupted fair weather, with fair winds, that he gave the ocean the name of Pacific.

POLAND.

The name Poland is said to be derived from the Sclavonian word Pole, which signifies plain and even, as is the face of this country. Some derive it from Polachi, which signifies the posterity of Lechus, who is held to be the founder of this monarchy.

PALESTINE.

It was called Palestine from the Philistines, who inhabited the sea coasts. It was also called Judea, from Juda; and the Holy Land, from our Saviour's residence and sufferings; and it is called Canaan, and the Promised Land, in the Scriptures. It is 150 miles in length, and 80 in breadth; and in the time of Solomon, it seems to have extended from the Mediterranean Sea to the river Euphrates. As a part of Asiatic Turkey, it is bounded by Mount Lebanus, which divides it from Syria on the north; by Mount Herman, which separates it from Arabia de Serta, on the east; by the mountains of Seir, and the desarts of Arabia Petrœa, on the south; and by the Mediterranean Sea on the west.

RECULVERS.

These ruins, viewed with such peculiar interest by those who visit the Isle of Thanet, and which are a well known water mark to mariners, was called by the Romans Regulbium; by the Saxons first Raculf, afterwards Raculfcester, on account of its castle, and then Raculfminster, from the monastery afterwards built there. In the time of the Romans it had a watch tower and fort, said to be built by Severus, anno 205; in which, as the "Notitia" tells us, "lay in garrison the first cohert of the Vetasians."

Its two spires, commonly called "the Sisters" (from the romantic notion of their being built by relatives, who went from thence on a pilgrimage and returned in safety), are of great utility as a land mark, and from the pier of Margate, and the neighbouring cliffs, may be viewed distinctly.

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* Bishop of Durham.

RIEVAULX ABBEY, YORKSHIRE.

"Here hills with dales, here woods with waters vie;
Here Art with Nature strives to feast the eye;
Here Espec's tow'ring fabric clad in green,
And monkish grandeur decorates the scene;
Here architects engrav'd the Ionic scroll,
And fam'd Bernice's pencil crowns the whole."

Rievaulx Abbey, as it is termed, is the most superb ruin in England. It is on the estate of Charles Slingsby Duncombe, Esq. of Duncombe Park. In the vicinity also, is a Roman Catholic College. If ever, reader, you sojourn at the ancient city of York, forget not to visit Duncombe Park and Rievaulx Abbey. A pleasant ride of 15 miles will bring you to this second Elysium, where your curiosity will be amply repaid. The following notice is taken of it, by a spirited little work of the present day:

"In the reign of Henry 1st flourished St. Bernard, abbot of Clareval, a man full of devotion, and chief of many monks, some of whom he sent to England, about A. D. 1128, 28th of Henry 1st, who were honourably received by both king and kingdom, and particularly by Sir Walter L'Espec; who about A. D. 1131, allotted to some of them a solitary place in Blakmore, near Hemelac, now Helmsley,* surrounded by steep hills, and covered with wood and ling, near the angles of three different vales, with each a rivulet running through them; that, passing by where the abbey was built being called Rie, whence this vale took its name, and this religious house was thence called the abbey of Rie-val or Rie-vale.† The descent of this valley reaches chiefly from north to south. Here William, the first abbot (one of these monks sent by Bernard), a man full of great virtue, and of an excellent memory, began the building of the monastery, and dedicated it to the Virgin Mary, which the said Sir Walter L'Espec amply endowed." Again, "the site was granted, in exchange for other lands, to Thomas, Earl of Rutland, in 30th of Henry 8th; and from him it descended to the dissolute George Villiers, Duke of Bukingham; and from him, by purchase, to Sir Charles Duncombe, knight, from whom it passed to his grand nephew, Thomas Duncombe, Esq. M. P., who, in 1758, erected one of the finest terraces in England, on the brink of the hill that overlooks the ruin, and a temple at each end of the walk; one of which is enriched with mythological paintings by Bernice, an Italian artist. The view from the woody steep of these Ionic temples surpasees all conception; suffice it to quote the words of a descriptive author on the subject, who says, 'to be believed, it must be seen; and, once seen, can never be forgotten.'

RED SEA.

So called, not from any redness of either water or weeds, &c. but because anciently styled the Sea of Edom (as being partly on the coast of Edom). The Greeks, knowing that Edom signified red, by mistake called it the Eryth-rean, or Red Sea.

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* Now vulgarly called "Helmsley Blackamoor."

† Now corrupted to Riveaulx.

RICHMOND.

"Enchanting vale! beyond what e'er the Muse
Has of Achaia or Hesperia sung!
O vale of bliss! O softly swelling hills!
On which the power of cultivation lies,
And joys to see the wonder of his toil.
Heavens! what a goodly prospect spreads around,
Of hills, and dales, and woods, and lawns, and spires,
And glittering towns, and gilded streams, till all
The stretching landscape into smoke decays".

The ancient name for Richmond, or Rich Mound, was Sheen, which signifies splendour. The choice of a walk in a place like Richmond, where all is beauty, is rather perplexing, the more so to him who pays his first visit. We are invariably at a loss to know, out of the vast number of paths, which to adopt:—

"———————— Say, shall we wind
'Mong the streams? or walk the smiling mead?
Or court the forest glades? or wander wild,
Among the way of harvests? or ascend
* * * * * * * * *
Thy hill, delightful Shene?"

RAPE OF BRAMBER.

The Saxon division of the county of Sussex into Rapes, which in the singular number is Saxon for district, or barony, and which term is peculiar to Sussex, was strictly adhered to at the Conquest To each was annexed a castle, with large demesnes. There are six Rapes, with their separate baronies, as originally granted. Chichester and Arundel were held jointly by Montgomerie and De Albine, in succession, till the extinction of the last mentioned family, when the barony was held to have ceased, by reason of partition — The Rape of Bramber was given to William de Bariose; Lewes, to William de Warren; Hastings, to Robert de Owe; and Pevensey, to the Earl of Mortein.

ROME.

"Omnium, rerum vicissitudo."

Romulus commenced the foundations of Rome, 753 B. C. His brother Remus was slain by him, or his workmen, for having ridiculed the slenderness of the walls. Thus raised in blood, they became the sanctuary of refugees and criminals, and to increase the population, neighbouring females (the Sabine women) were forcibly dragged within its boundaries. Such was the origin of the once mighty city of Rome, which derives its name from its founder.

OLD SARUM.

Few places have exercised the ingenuity of etymologists more than this. Old Baxter will have it to be a corruption of the British *Sar-Avon*, that is, angry or violent river, which ran at the base of the hill on which is placed Old Sarum, and flows through the streets of the new.

Johannes Sarisburiensis calls it Severia, from the emperor Severus; but the Roman name of Sorbiodunum, is much nearer the mark, being an almost literal translation of its original British appellation, *Caer Sarflog*, the fortified place abounding with the Service Tree. Now, *Sorbus* is Service Tree in Latin, and *dunum* is a common

Latin termination for places which have the adjunct *dun*, or *caer*, in the British; so that it was impossible to Latinize the word with less violence to the original.

STONEHENGE.

" I like the neighbourhood too,—the ancient places
That bring back the past ages to the eye,
Filling the gap of centuries—the traces
——————————— that lie
Mouldering beneath your head!

Some remarkable origins have been given to these ancient and venerable piles, and although savouring strong of the superstitious, one of them is thought worthy of a place here. A curious old work, entitled, " Campion's Historie of Irland," has the following:

" In the plain of Kildare, stood that monstrous heap of stones, brought thither by gyants from Afrique, and removed thence to the plain of Salisbury, at the instance of Aurel Ambrose, king of Britain!" The same historian says: " S. Bede writeth, that serpents conveyed hither, did presently die, being touched with smell of the land; and that whatsoever came hence was then of soveraigne vertu against poyson. He exemplifieth in certain men stung with adders, who dranke in water the scrapings of bookes that had been of Irland, and were cured." Campion piously adds, " neither is this propertie to be ascribed to St. Patrick's blessing, (as they commonly hold) but to the original blessing of God, who gave such nature the situation and soyle from the beginning. And though I doubt not but it fared the better in many respects for that holy man's prayer, yet had it this condition notified one hundred years ere he was born."

To return, however, to Stonehenge, the preceding historian, and believer in miracles, shews us how wide from the fact were the antiquarian conjectures of Stukely, Webb, and others, respecting the formation of these Druidal monuments: we must, nevertheless, with due submission to the pious historian, rest satisfied with their account of them; viz. that the said pile of stones were originally Druidal altars, on which the Druids made their periodical sacrifices to their deities!

Jeffrey of Monmouth ascribes the erection of it to Merlin, who, as he lived in the time of Aurelius Ambrosius, in Welsh Emrys, is called Merddin Emrys, to commemorate the Saxon treachery, in the massacre of the British nobles there assembled to meet Hengist, (and the true Saxon name is Stonhengist).

Camden considers it a piece of work, such as Cicero calls *insanam substructionem;* for, says he, there are erected in form of a crown, in three ranks, or courses, one within another, certain mighty stones, whereof some are twenty-eight feet high, and seven broad, on the heads of which others rest crosswise, with tenon and mortise, so that the whole frame seem to hang, and therefore stone-hang, or henge.

ST. CLOUD.

Saint Cloud, the country residence of the French monarchs, is a corruption from Clovis, the founder of the French monarchy. It has been called by the continental lawyers, a ducal peerage, and was attached to the archbishopric of Paris, the incumbent of which, from that application attained the rank of duke of St. Cloud, and peer of France.

SCOTCH HIGHLANDERS.

In ancient days, Dermot M'Murrough, a petty king of Munster, was on friendly terms with Fingal Maccorran, a petty prince of Caithness, in Scotland; the latter had lost in a gale of wind, all the oars with which he rowed his ships, and his subjects were ill off for shoes. Scotland then, was totally barren of wood, and Ireland a forest rising from the waves. Fingal, therefore, sent to his friend Dermot an account of his distress, and begged him to send over for his use 500 pair of oars, and 500 pair of brogues. Dermot was no scholar, and consulting his prime minister, they decided he wanted 500 pair of whores and rogues, and sent them off accordingly, with an assurance that he could have as many more as he pleased, so well was Ireland then stocked with those materials. The Scottish chief could not help smiling at the mistake, but was much puzzled what to do with this extraordinary importation.

The Highlands of Scotland were then considered uninhabitable, and thither prince Fingal drove the refugees to perish, as he thought. They, however, were a hardy race, lived and multiplied exceedingly, so that all the genuine Highland families, who now boast of the antiquity of their houses and clans are descended from Irish whores and rogues!!

SEVEN OAKS.

Seven Oaks received its name from seven tall oaks, which formerly grew on the spot where the town is built. In the reign of Henry 5th, one Sir John Sevenoak, lord mayor of London, and once a poor foundling, brought up by the benevolence of the people, and named of course after the place in which he was found, a custom generally adopted by the parish officers, built an hospital here, for the support of aged persons, and a free school for the education of the youth of the town, in gratitude for the charity he had himself received formerly from the inhabitants. His school was further endowed by queen Elizabeth.

SOT'S HOLE.

The great lord Chesterfield formerly resided at the house, now occupied by the princess Sophia of Gloucester, at Blackheath. His servants were accustomed to use an ale-house, in the vicinity, too frequently. On one occasion he said to his butler, "fetch the fellows from that Sot's hole!" which circumstance gave a name to the house known by that sign.

SEVERNDROOG CASTLE.

This building, on the right of Shooter's Hill, and which is so prominent an object, was built by Lady James, in commemoration of the storming and capture of Severndroog, in the East Indies, by commodore James, her husband, on the 2d of April, 1755. This place is well known to cockneys as "Lady James's Folly."

SHOOTER'S HILL.

This spot, so well known to Londoners, is so denominated, from the London archers who shot here, and particularly on May Day. An old chronicler relates, that "Henry the Eighth, in the third of his reigne, and divers other yeeres, so namely in the seventh of his reigne, on May Day in the morning, with queen Katherine, his wife, accompanied with many lords and ladies, rode a Maying from Greenwich to the high ground of Shooter's Hill: where, as they passed by the way, they espyed a company of tall yeomen, clothed all in greene, with greene hoods, and with bowes and arrowes, to the number of 200. One, being their chieftaine, was called Robin Hood, who required the king and all his company to stay and see his men shoot: whereunto, the king granting, Robin Hood whistled, and all the 200 archers shot off, loosing all at once; and when he whistled againe, they likewise shot againe: their arrowes whistled by craft of the head, so that the noise was strange and loud, which greatly delighted the king, queene, and their company."

SADLER'S WELLS.

Sadler's Wells, so called, from there being within the premises, two Wells of a chalybeate water, and from having, formerly, been in the possession of a man named Sadler; originally, (i. e. the ground on which it stands), belonged to the monastery of St. John's, Clerkenwell, but to what purpose it was then appropriated we do not know. In process of time, the wells were opened to the public, as the Tunbridge Spa, Islington, St. Chad's Well, Gray's Inn Lane, &c. are now, and numbers resorted there to drink the waters. In the time of Oliver Cromwell, they continued to be visited by invalids, but were prohibited, among others, by the then hypocritical rulers of the land, as objects of superstitious notice. During the reign of Charles the Second, Sadler took the ground, and whatever buildings might be upon it, and opened a place of public recreation and entertainment, called "Sadler's Wells' Music House," and he re-opened the two Wells. The latter are still on the premises; one in the yard arched over; the other in the cellar of the theatre, where there is also a well of pure water. The water for the exhibition comes through pipes from the New River Reservoir, Pentonville.

SOUTHWARK.

So denominated, from a fortification, or work, which anciently stood here, and from its situation being southerly, was called Suthwark, or South-work.

SCLAVONIA.

A province, subject to the House of Austria, and bounded on the north-east by the rivers Drave and Danube, which separate it from Hungary, being about two hundred miles long, and sixty broad. It takes its name from the Sclavi, an ancient people of European Scythia; from whom is likewise derived the Sclavonic language, which is said to be the most extensive language in the world, except the Arabic, as being the common mother of the Russian, Hungarian, Polish, Bulgarian, Corinthian, Bohemian, &c. languages.

STRAITS OF MAGELLAN.

The Straits of Magellan, or, as they are vulgarly called, the Straits of Magdalen, derive their title from one Magellan, who was in the service of Spain; and who discovered them in the first voyage round the world; he was killed by the savages in the Marianne Islands. These straits were discovered in 1518.

STEYNE AT BRIGHTON.

It has been stated, that this celebrated promenade derives its name from the Roman way, called Stane Street; but this supposition is the conjecture of fancy, for we find in the *ad decimun* of Richard of Cirencester, in his 15th *Iter*, that the Roman western road, called Stane Street, commenced at the east gate of Chichester, and taking a northern direction, pursued its course to Bignor Hill, within a few furlongs of the Roman pavements of a villa, discovered in 1811. After passing Bignor, the direction it took was through Hardham to Pulborough. It has been further traced to Woodcote, Dorking church-yard, to London, which is now distinguished by the name of West Ermine Street; it is therefore impossible to attribute its name to this Roman road.

The fact is, before the late inroads of the sea, the Steyne was skirted, or edged on that side by chalk rocks, and from that circumstance received its name.

Stein, or Steen, a rock, in the imported language of the Flemish emigrants, was then a proper denomination for this verdant margin of a chalky cliff. How it came to be called Steyne must be attributed to fashion:

> " The Steyne is confess'd by all,
> To abound with females fair;
> But more so since fam'd Russel* has
> Preferr'd the waters there."

TUNBRIDGE.

Tunbridge, or as it is frequently called, Tunbridge Town, to distinguish it from the well-known watering place in the same county, is situated in the south-western part of Kent, on the banks of the Medway, and derives its name from the number of bridges over the river, which here separates itself into five streams. The district round this town is called the " Lowy of Tunbridge," which, in Doomsday Book, is mentioned as *Lenna Ricardi de Tonbriga*; and in old Latin deeds is called *Districtus Leucæ de Tonbridge*. The reason why it is so named, is this: Richard Fitz-Gilbert, afterwards earl of Clare, a descendant of the natural son of Richard, the first duke of Normandy, who came over to England with William the Conqueror, and distinguished himself at the battle of Hastings, obtained the manor of Tunbridge from Lanfranc, archbishop of Canterbury, in exchange for the castle of Brion, in Normandy, each estate being measured with the same line. At that time, it was the custom in Normandy, to term the district round an abbey, castle, or chief mansion, *Leuca*, or *Leucata;* in English, the Lowy, in which the possessor had generally a grant of several peculiar liberties, privileges, and exemptions; and Gilbert procured from the king similar grants to those he enjoyed in Normandy, to this, as well as to his adjoining manor of Hadlow, whence he called it the " Lowy of Tunbridge," by which name it has gone ever since.

TUNBRIDGE WELLS.

Tunbridge Wells is said to be the oldest watering-place in England, Bath excepted. The Wells are about five miles south of the town, and are situated in a sandy bottom, at the foot of three hills, called Mount Ephraim, Mount Sion, and Mount Pleasant. The air is particularly salubrious, which, with the well known virtues of the Wells, and their vicinity to town, being only thirty-six miles distant, makes them much frequented. The discovery of the medicinal waters at Tunbridge Wells, in the year 1606, is generally attributed to young Dudley, lord North, who having injured his health by his dissipations at the court of Henry, prince of Wales, son of James 1st, by the advice of his physicians, took up his abode within two miles of the Wells, at a place called Edridge House. After a residence of several weeks, finding his disorder rather increased than diminished, and his spirits greatly lowered, he abruptly quitted this retired mansion, and began his journey to London. Fortunately, adds the narrator, his road lay directly through the wood, in which these useful springs were concealed from the knowledge of mankind; so that when his lordship came upon the spot, he could not pass by without taking notice of a water which seemed to claim his attention, on account of the shining mineral scum that swam on its surface, as well as the ochreous substance which subsided at the bottom.

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* A celebrated physician once resident there.

These uncommon appearances induced him to alight from his carriage, and to order one of his servants to borrow a little vessel from a neighbouring hovel, that he might taste it. The ferciginous flavour induced his lordship to think it was embued with some medicinal properties, which might be beneficial to mankind. Having submitted it therefore to chymical analysis, he determined to try its restorative powers upon himself; and after about two months continuance at Edridge, returned to town so perfectly free from all complaints, that he lived in the indulgence of every courtly enjoyment, till he attained the age of eighty-five.

TARPEIAN ROCK.

The Tarpeian Rock, off the coast of Sicily, derives its name from the following:

Tarpeia, according to Heathen Mythology, was a vestal virgin, who agreed with the Albans, to deliver up the capitol for their bracelets; but they being entered, threw their shields upon her, and buried her under them. Hence is derived the name Tarpeian Rock.

VIRGINIA.

On the discovery of this portion of North America by Sir Walter Raleigh, in 1584, he called it Virginia, in compliment to his virgin mistress, queen Elizabeth.

VENICE.

The first inhabitants of this country were the Veneti; from whence the term Venice is derived. They were conquered by the Gauls, and made a kingdom about 356. The islands on which the city stands, began to be inhabited by Italians, about 421; the first house erected on the morass, was by Entinopus, who fled from the Goths; the people of Padua took refuge there also, and were assisted by Entinopus in building the eighty houses, which formed the first city, in 413. They were first governed by a doge in 697, but its republic was not independent till 803. The conspiracy on which Otway's play is founded, was in 1618. The Doge omitted the ceremony of wedding the Adriatic Sea from 1173.

WEALD OF KENT.

The Weald of Kent comprises a large district, containing several market towns, viz. Cranbrook, Smarden, Tenterden, Biddenden, &c. It is so called, from the growth of large timber, oak particularly; *weald* being a Saxon term, signifying a woody district.

WOODSTOCK.

Having already given an article on Blenheim, it will perhaps not prove unacceptable to say something of Woodstock; more especially as the public attention has been recently drawn to a work thus entitled, from the pen of the author of Waverley.

The ancient manor house, or royal palace of Woodstock, was situate near the old town of that name, about eight miles from the city of Oxford, on the north bank of the valley, through which the little river Glyme has its course. It was erected, (according to Camden), by Henry 1st, who joined to it a large park, enclosed with a stone wall, which Rous affirms to have been the first park in England, and which, says Dr. Plott, was not only stocked with deer, but with all kinds of foreign wild beasts, which he procured abroad of other princes. Woodstock, however, seems to have been a royal seat, in the time of the Saxons, and was formerly called, *locus sylvestris;* it also appears from a MS. in the Cottonian Library, that king Alfred translated Bœtius there. In the reign of Etheldred, an assembly of the states was held at Woodstock, and several laws enacted.

The most remarkable event connected with the mansion itself, and from which it received its principal interest, was, its being the residence of the celebrated Rosamond Clifford, the favourite mistress of Henry 2nd. She was buried in the chapel of the nunnery at Godstow, with this curious inscription on her tomb:

> "Hic jacet in tumba, Rosamundi, non Rosa munda:
> Non redolet sed olet, quae redolere solet."

Of which various translations have been made by different authors, we shall, however, select that given by Stowe:

> "The rose of the worlde, but not the cleane flowre,
> Is now here graven; to whom beauty was lent:
> In this grave full darke now is her bourne,
> That by her life was sweet and redolent.
> But now that she is from this life blent,
> Though she were sweete, now foully doth she stinke.
> A mirrour good for all men, that on her thinke.

In the fourth year of the reign of queen Anne, the honour and estates of Woodstock were bestowed by the queen, on John, duke of Marlborough, for the signal victory obtained by him, at Blenheim, in Germany; at which time, the old palace of Woodstock was razed to the ground, and the magnificent mansion of Blenheim erected in its stead.

WESTMINSTER.

So denominated, to distinguish it from East Minster, which formerly stood on Tower Hill. When Henry the Eighth took possession of York Palace, he left the new palace of Westminster: the former had been finished and fitted up in great magnificence by Cardinal Wolsey, on whose death, Henry made it his residence. To reconcile, however, the good people of Westminster to his leaving them, he made it a city, by act of parliament: he also built the Cockpit, and the Tennis-court; cock-fighting being only used in England at that period, but tennis was a diversion introduced from France about the time of Henry 5th. To beautify this palace of Whitehall (to which he now changed its name) still more, he built the gateway next the Banqueting House, to have the convenience of a gallery into the park, to see the sports of tilts and tournaments, which were performed on solemn days, for the accommodation of the ladies.

YORK.

"I like the neighbourhood too,—the ancient places
That bring back the past ages to the eye,
Filling the gap of centuries—the traces
Of monastic greatness, likewise, that lie
Mouldering within its walls!"

Next to the city of London, in antiquity, (and at one period, in importance), stands the city of York. It was founded by the Romans as a barrier against the incursions of the northern hordes. They called it Eboracum; it was afterwards abbreviated to Ebor, which signifies a fortified town, station, or city. The archbishop, who is almoner to the king, signs "Edward Ebor." York, as it is now called, is famed as the birth-place of Constantine the Great, the first Christian emperor, and the founder of the eastern empire. Many important battles have been fought in its vicinity, and the Romans have left lasting mementos of one, called Severus's Hills. The battle of Towton, during the wars of York and Lancaster, was fought within a few miles of it, as well as that of Marston Moor, where the parliamentary forces, under Fairfax, beat the royalists, under Charles the First. York was the rallying post of the royalists, during the troubles of that period, and the unhappy monarch and his family resided here for some time. In the reigns of Henry 2nd, Richard 1st, and John, several bloody massacres of the Jews took place within its walls, one of which, was marked by a peculiar circumstance. Those that escaped the immediate rage of the citizens, fled to the castle, and sooner than surrender, when called upon so to do, destroyed one another. How reversed is the situation and treatment of the Jews of the present day.

"Was ever Christian land so rich in Jews?
They parted with their teeth to good king John!
And now, ye kings! they kindly draw your own!"
Byron.

The castle is now a modern building, (with the exception of a tower, called Clifford's Tower), and is the county prison. The cathedral, or minster, is the largest and most magnificent in Europe, and comprises the five orders of architecture. At some little distance from it, stand the ruins of a monastery, called St. Mary's, and which formerly had a communication underground with the cathedral.

"This building, beautiful even in ruin, has,
Shame to the owners, been suffered to fall to decay:
——— ——— ——— O! it pities us
To see those antique towers, and hallow'd walls,
Split with the winter's frost, or mould'ring down,
Their very ruins ruined: the crush'd pavement,
Time's marble register, deep overgrown
With hemlock, or rank fumitory, hides
Together, with their perishable mould,
The brave man's trophies, and the good man's praise;
Envying the worth of buried ancestry!"

There are four principal gates, or bars, to this ancient town, but the walls, although standing, are in a very delapidated state. It is governed by a corporation, comprising a lord mayor, twelve aldermen, and common council; each ward (four) returning twenty-four. Although precluded, by its corporate rights, from being a commercial town, it nevertheless possesses many requisites for constituting it such; among others, its two rivers, the Ouse and the Foss, which flow through the city. The immortal General Wolfe, was also born in this ancient city.*

THE ZUIDER SEA.

The Zuider Sea, or as the Dutch have it, the Zuider Zee, was at one period a large tract of grazing land, belonging to an eminent grazer, of the name of Zuider, who, on one occasion, when walking over his pastures, discovered in a ditch, a herring! This omen made such an impression on his mind, that he hastened home, and disposed of the whole of his landed property in that district. His judgment was correct, as the result proved; for, within six months, the whole of the land, with a large tract adjacent to it, became an immense water, and has remained so to this day, well known under the appellation of the Zuider Sea, or Zuider Zee.

BARROWS, OR CAIRNS.

Dr. Armstrong's "Gaelic Dictionary" states, that Barrows, or Cairns, are very numerous in the Highlands of Scotland, in Ireland, and in Wales; they are likewise to be seen in Sweden, in Norway, and in other parts of the continent, as also in America. They were intended for monuments; and the probability is, that they were used as such from the earliest ages, by every people who could associate their ideas of duration with the properties of stone and rock. Cairns often measure 300 feet in circumference at the base, and twenty feet in height; they consist of stone, and the whole pile is shaped like a cone. Several opinions have been formed concerning the intention of them. In many instances they have been explored, and found to contain sepulchral urns; a circumstance which seems to be decisive in favour of the opinion, that they are monuments of the dead.

Many of these piles consist wholly of earth; and this gave rise to an opinion, that the coped heaps of stone were intended for malefactors, and those of earth for the virtuous and the brave. The doctor continues, I never could ascertain to what extent this distinction was observed. From ancient authors we learn, that malefactors were buried under heaps of stone; and we know, that it was a common practice among the Druids, to erect Cairns on the spot where a criminal had been burnt. Hence, a "man beneath a Cairn," means in Gaelic, an "outlaw." "I'd rather be under a Cairn," means, "I'd rather be punished as an outlaw." Though the ceremony of Cairn-raising is still prevalent in the Highlands, the meaning of it is changed; for on whatever spot a person is found dead, a few stones are immediately huddled together, and every passenger pays his tribute of a stone; the larger it is, the greater the respect shewn to the deceased. Hence a saying among the Gael, which, translated, is, "I will add to thy Cairn," betokens a friendly intention, and means, "I will keep the remembrance of thee alive." The ghost of the departed was supposed to haunt his Cairn; and few Highlanders would choose to pass it for the first time without adding to the heap, and thus keep on good terms with the spectre.

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* Tanner Row.—*Ed.*

NAMES OF A FEW PLACES AND PERSONS.

Ab, in the beginning of the names of places, is generally a contraction of *abbot*, and denotes a monastery to have been formerly there, or else that it belonged to some abbey; as *Abington*, q. d. Abbey Town.

Ac, Ak. These initial syllables take their origin from the Saxon word *ac*, which signifies an *oak;* thus *Acton* is Oak-town, or a town environed with oaks.

Ad, Adel, signifies *noble, famous*, as Adelstan for Æthelstan, the termination *stan* being anciently a mark of the superlative degree; and it is worthy of remark here, that instead of our modern word *gentleman, nobleman*, &c. our ancestors used the word *Aedleman.*

Al, Ald, signifies old or ancient, as *Aldborough*, i. e. Old Borough; Aldgate, *Old Gate*, &c. Though many names have the initial *al* from the Saxon *æl*, as Albert, *Allbright;* Alfred, *All-peace*, &c.

All or *hal* comes from the Saxon *hall* or *palace*, and hence it became a common termination, as White-hall, Moor-hall, &c.

Bald signifies *Bold*, as Baldred, Baldwin, &c. *Berth*, brave, as Bertha. *Brad* comes from the Saxon *broad;* thus Bradford is *Broad-ford*, originally.

Bourn or *Burn*, is from the Saxon, signifying *a river*, hence several towns are simply called Bourne, which stand near a rivulet or stream. Others have it in their composition, as Wimbourne, &c.

Brig, Brix, from the Saxon, a *bridge*, as Stockbridge, Brixton, &c.

Burgh comes from the Saxon, a *city, town*, or *castle;* originally from the Gothic, *bairg*, a *rock* or *mountain;* for anciently most cities were built on rocky hills, and afterwards in vales, for the conveniency of water. Thus Edinburgh, i. e. the town on the hill Eden.* Petersburgh, a town dedicated to St. Peter, it being frequently wrote *borough* and oftentimes *bury*, as Salisbury, Edmondsbury, &c.

Bye, Bee, are terminations from the Saxon, an *habitation;* thus Kettleby, i. e. a town where kettle makers lived. So Derby, Appleby, &c.

Car is derived from *caer*, a city, as Carlisle, Cardiff, &c.

Chester and *Caster*, signify a city or camp; hence Chichester was the town or city of *Sissa*, who built it.

Cheap, Chip, Chipping, all come from the Saxon *to buy*, and they denote market towns; as Chippenham, Chipping Norton, &c.

Cliff, Clive, come from the Saxon, a *rock*, or *steep place;* hence Radcliffe, Redcliff, or Red Rock; so Whitecliff, for White Rock; Cleveland, for Rocky Land, &c. Still cliffs and rocks with us are synonymous terms. *Comb* at the end and *comp* in the beginning of words indicate the low situation of the place, from the Saxon *comb*, which signifies a *valley.* Hence those places called Compton, i. e. Valetown, and those which end in *comb*, as Wycomb, Winchcomb, &c.

Cot, Cote, a house, denotes a hut or cottage, or a village of such little houses to have been in the places bearing this syllable, as Coteswold, &c.

Croft signifies *a little plot of ground*, which we call a *close;* hence sundry names as Bancroft, Bearcroft, &c.

Cuth, known or famed, is found in several Saxon names, as Cuthbert, &c.

Dale, a little valley, is used in several names, as Greendale, Dibdale, for Deepdale.

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* This is doubtful. See *Edinburgh.*—ED.

Den, Dean, are from the Saxon, signifying both a vale and any woody place; hence Tenterden, Morden, &c.

Dun, Don, a *mountain* or *ridge of hills*, from whence our name for them, Downs; hence Heydon, Swindon, Dunstable, &c.

Ea, ee, ey, from the Saxon *Ea*, water, as Eaton, *Water-town;* Anglesey, Jersey, &c.

Ed is from the Saxon, *blessed, happy*, as Ed-mund, &c.

Ethel, noble, as in *Ethelbert*, &c.

Ford, a *shallow stream* or *rivulet*, as Bradford, Guilford, Oxford, &c.

Fred, peace, hence *Frederic* is literally, rich in peace.

Gate, a *way* or *passage*, as Highgate, a highway or road; and *grave* in Saxon implies a *grove*, and sometimes a *cave*, as Norgrave, Waldgrave, &c.

Ham, a *house, farm*, or *village*, as Hamton, Wareham, &c. From this word comes our English word *home*, also Hamlet.

Holm comes from the Saxon *Holm*, a place surrounded by water or a little island; hence we find several such places called the *Holmes*.

Hurst, from the Saxon, a *wood* or *forest*, as Midhurst, Sandhurst, &c.

Lade, in Saxon, signifies to *unload* or *purge*. It generally signifies the mouth of a river, either where it empties itself into the sea, or some greater river, as at Cricklade, Leechlade, &c.

Marsh, from the Saxon, signifying *fenny, watery*, hence Marshfield, Saltmarsh, &c.; also *Mere*, a *lake* or *pond*, is found in many names of places, as Haslemere.

Rig, Ridge, seem to be derived from the Saxon, signifying the *back;* hence our phrase, a *ridge of hills*, and this is denoted in the names where it is found, as Lindridge, Eldridge, &c.

Sel signifies *good, large*, or *spacious*, which it denotes in various names, as Selby, Selwood, i. e. a *great wood*.

Stead or *Sted* signifies a *place*, and is in many names, Grimstead, Hampstead, &c.

Stan, a *stone*, and hence the names of many places and persons, Stanton, i. e. *Stony-town*, Stanley, *Stony-field*, Stanstead, *Stony-place*, &c.

South, Sut, and *Suth*, are all from the Saxon *South*, as Sutton, *South-town*, Suthwell, *South-well*, &c. So also *Sus* in Sussex, i. e. *South Saxony;* hence also Suffolk, or the *South Folk*, in opposition to Norfolk, or the *North Folk*.

Thorp, a *village*, some villages and small towns are called so yet, as Thorp, near Chertsey, in Surry. Adlestrop seems to be contracted from Adelsthorp; also the surname Longthorp, Colthorpe, &c. denotes such families as had originally the lordship of some one or more of those thorps.

Ton signifies a *town*. This is one of the most common terminations of the names of places, as Hampton, Boston, Taunton, &c.

Weald, Wald, Walt, are all derived from a *forest* or *wood*, and imply the same thing in places which have these words in their names, as Walton, Waltham, Walden, &c.

Wie, Wich, signify sometimes a *village*, sometimes a *port* or *harbour*, and often a castle; hence Harwich, Norwich, Warwick, Wycomb, &c.

Win, a *battle;* hence this syllable in the names of places imports some battle to have been fought there, or victory obtained, as Winborn, Winchester, &c., and in the names of persons it implies that some of the ancestors of the family had been great warriors and victorious, as Edwin, Baldwin, Godwin.

Worth signifies a *court* or *forum*, which is implied to have been in those places, the names of which are terminated herewith, as Wandsworth, Petworth, &c.—*Clavis.*

ADDITIONAL.

Such towns, cities, or villages, whose terminations are *chester*, *caster*, or *cester*, show that the Romans, in their stay among us, made fortifications about the places where they are now situated. In the Latin tongue, *castra* is the name of these fortifications. Such are Castor, Tadcaster, Chester, Doncaster, Leicester. Don* signifies a mountain, and *ley*, or *lei*, ground widely overgrown, in our ancient tongue. *Wye, wick*, or *wich*, means a place of refuge, as in the termination of Warwick, Sandwich, Greenwich, Woolwich. *Thorp*, before the word village was borrowed from the French, was used in its stead, and is found at the end of many town's names; for instance, Bishop*thorpe*, Middle*thorpe*, Saddle*thorpe*, *Thorpe*-arch. *Bury*, *burgh*, *bery*, signifies metaphorically, a town, having a wall about it; sometimes a high or chief place, likewise a place of burial: see Bury St. Edmunds. *Wold* means a plain open country, but in many instances applied to hills; take for instance the Yorkshire *Wolds*. *Combe*, a valley between two hills; *knock*, a hill, for instance, *Knock* lofty; *hurst* signifies a woody place, such as Mid*hurst*, Chisel*hurst*. *Magh*, a field; *innes* an island; *worth* a place situated between two rivers; and *ing* or *ings* a track of meadows. The word *win*, at the beginning, or ending of the names of places, implies, that some great battle was fought, or a victory gained there. The word is from the Saxon *winnan*, to win, or overcome. *Bourn*, or *bourne*, signifies a brook, stream, or rivulet, and terminates the names of many towns and places, such as Mary-le-*bourne*,† Hol*born*, or *Old-bourne*, East-*bourne*, Sitting-*bourne*, &c.

ADDITIONAL.

Waltham, from *Wealdnam.*
Worcester, from *Wireceaster.*
Wolverhampton, from *Vulfrene's*-hampton.
Farnham, from *Fernham,* a bed of *Ferns.*
Surrey, from *Suthrey*, the *south* side the *river.*
Seymour, from *Saint Maur.*
Selvedge, *Salvedge*, or *safe edge.*
Rosemary, from *Ros-mare.*
Rosamond, from *Rosa Mundi.*
Gibraltar, from *Ghibal Tariff.*
To cabbage, should be *kabage*, a northern word for *steal.*

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* It must here be observed, that Doncaster derives its name from the river Don, therefore the above is not an invariable rule.—*Ed.*

† See Mary-le-bone.

SECTION XV.

EPITHETS AND PHRASES.

EPITHETS.

The meaning of the word *Wretch* is one not generally understood. It was originally, and is now, in some parts of England, used as a term of the softest and fondest tenderness. This is not the only instance in which words in their present general acceptation bear a very opposite meaning to what they did in Shakspeare's time. The word *Wench,* formerly, was not used in that low and vulgar acceptation it is at present. *Damsel* was the appellation of young ladies of quality, and *Dame* a title of distinction. *Knave* once signified a servant; and in an early translation of the New Testament, instead of "Paul the Servant," we read "Paul the Knave of Jesus Christ." On the other hand, the word *Companion,* instead of being the honourable synonime of Associate, occurs in the play of Othello, with the same contemptuous meaning which we now affix, in its abusive sense, to the word "Fellow"—for Emelia, perceiving that some secret villain had aspersed the character of the virtuous Desdemona, thus indignantly exclaims:—

> "O, Heaven! that such *Companions* thou'dst unfold,
> And put in every honest hand a whip,
> To lash the rascal naked through the world!"

SPINSTER.

Formerly it was a maxim, that a young woman should never be married till she had spun herself a set of body, table, and bed linen. From this custom all unmarried women were termed Spinsters, an appellation they still retain in all deeds and law proceedings.

ROUNDHEAD.

The first origin of this party epithet, well known as being used during the troubles in the reign of Charles 1st, was introduced by Captain Hyde, drawing his sword amidst the mob at Westminster, on 28th December, 1641, and saying, he would crop the ears of those round-headed dogs that bawled against the bishops. The apprentices wore their hair cut round. From this trifling circumstance originated the distinction of "Roundheads" and "Cavaliers," and which, in a reign or two, gave way to the present one of "Whig and Tory."

CUT-PURSE.

This term, which we meet with so often in Shakspeare's plays and indeed in many works of more modern authors, is derived from the circumstance of persons in former days having their purses hanging in front from their girdles, from whence they were cut by the Pick-purse or Cut-purse, of former times.

MISER.

The term Miser, which we well know, signifies a man who makes his money his god; is derived from *Miserii*, i. e. Misery, or Miserable.

> " Unmov'd by Nature, unsubdued by art,
> Vain are thy words to mend a Miser's heart;
> Not all the powers the preacher can employ,
> Can raise his soul, impart a moment's joy—
> 'Tis to the eyes your speech you must address,
> Show him bright gold—nought else would he possess."

MYRMIDON.

Myrmidon is derived from Myrmidons, a people of Thessaly, who, by miracle, being Ants (states the Heathen Mythology), were turned into men, at the request of Œacus, when the most destructive plague had destroyed the old inhabitants. They followed Achilles to the siege of Troy. Hence the term Myrmidon has been applied to followers, or hangers on.

ASS!

> " Thou wouldst (perhaps) he should become thy foe,
> And to that end dost beat him many times;
> He cares not for himselfe, much lesse thy blow."

The Ass is of Assyrian origin, and from the former syllable also derives its name.

Nature, foreseeing the cruel usage which this useful servant to man should receive at man's hands, did prudently in furnishing him with a tegument impervious to ordinary stripes. The malice of a child, or a weak hand, can make feeble impressions on him. To a common whip or switch his hide presents an absolute insensibility. His back offers no mark to a puny foeman. You might as well pretend to scourge a school-boy with a tough pair of leather breeches on. His jerkin is well fortified.

> " One other gift this beast hath as his owne
> Wherewith the rest could not be furnished:
> On man himselfe the same was not bestowne;
> To wit—on him is ne'er engendered
> The hatefull vermine that doth teare the skin
> And to the bode (body) doth make his passage in."

And truly, when one thinks on the suit of impenetrable armour with which Nature (like Vulcan to Achilles) has provided him, these subtle enemies to our repose would have shown some dexterity in getting into his quarters. The term Ass, as applied to the disciples of folly, has been of very long standing, and the origin of which, no doubt. took place from their stupidity; to conclude with a pun,—" Ass *in praesenti* seldom makes a Wise Man *in futuro*."

ASSASSIN.

> " Assassin like he struck a fatal blow."

There was, says Hume, a petty Prince in Asia, commonly called " The Old Man of the Mountain," who had acquired such an ascendant over his fanatical subjects, that they paid the most implicit deference to his commands; esteemed Assassination meritorious, when sanctioned by his mandate; courted danger, and even certain death, in the execution of his orders; and fancied that when they sacrificed their lives for his sake, the highest joys of paradise were the infallible reward of their devoted obedience. It was the custom of this Prince, when he imagined himself injured, to despatch secretly some of his subjects against the aggressor, to charge them with the execution of his revenge, to instruct them in every art of disguising their purpose; and no precaution was sufficient to guard any man, however powerful, against the attempts of those subtle and determined ruffians.

The greatest monarchs stood in awe of this Prince of the Assassins or Hassassinah, (for this was the name of his people; whence the word has passed into most European languages), and it was the highest indiscretion in Conrade, Marquis of Montserrat, to offend and affront him. The inhabitants of Tyre, who were governed by that nobleman, had put to death some of this dangerous people. The Prince demanded satisfaction; for, as he piqued himself on never beginning any offence, he had his regular and established formalities in requiring atonement. Conrade treated his messengers with disdain. The Prince issued his fatal orders. Two of his subjects, who had insinuated themselves in disguise among Conrade's guards, openly, in the streets of Sidon, wounded him mortally; and when they were seized and put to the most cruel tortures, they triumphed amidst their agonies, and rejoiced that they had been destined by heaven to suffer in so just and meritorious a cause.

A DUN!

"A Dun!
Horrible monster! hated by gods and men,
To my aerial citadel ascends!"

Some erroneously suppose, that the word Dun comes from the French *donner*, to give, implying a demand; but the true origin of this word, or epithet, so frequently used, is from one John Dunn, a famous bailiff, or sheriffs' officer, of the town of Lincoln; so extremely active and dexterous at the management of his rough business, that it became a proverb, when a man refused, or perhaps could not pay his debts, "Why don't you dunn him?" that is, "Why don't you send Dunn to arrest him?" Hence it became a custom, and a proverb, and is as old as the days of Henry the Seventh.

But the word Dun is not merely confined to demanding payment with importunity, but to any other thing demanded in a similar manner.

BAILIFF.

Bailiff (states the *Cabinet Lawyer*) is of doubtful etymology, and applies to offices very different in rank and jurisdiction.

Thus, the Sheriff is Bailiff to the Crown, in the county of which he has the care, and in which he executes the King's writs. There are likewise Bailiffs to whom the king's castles are committed, as the Bailiff of Dover Castle.

Lastly, the Chief Magistrates in divers ancient corporations, as Ipswich, Yarmouth, Colchester, Scarborough, and other places, are termed Bailiffs.

With due submission to the above authority, cannot we give another application to the term, and which may be recognized in the following lines:—

Here stood a ruffian with a horrid face,
Lording it o'er a pile of massy plate,
Tumbled into a heap for public sale;

There was another making villainous jests
At thy undoing, &c. &c.——*Venice Preserv'd.*

The term Bailiff is no doubt derived from the word Bail, implying responsibility, or a responsible person, as a Bailiff most assuredly is.

ANTHONY PIG!

The officers, who had the inspection of the city markets in former times, were very diligent in detecting persons that brought bad provisions to sell; and Pigs being then sold alive, they seized all that were found unmarketable, and bestowed the same upon St. Anthony's Hospital, which the proctors or overseers thereof no sooner received, than they hung a bell round each of their necks, as so many testimonials of their belonging to them; and sent them abroad into the world to shift for themselves. These pigs, by frequenting the several parts of the city, soon became acquainted with their benefactors, whom they followed with a continual whining (which gave birth to a proverb, that "you follow and whine like a St. Anthony's Pig)," till they received a benevolence; whereby in a short time they became so fat, that they were taken up for the use of the fraternity. Another pleasant observer says, "This was a common nick-name for a dangler among our old writers;" its origin, which is rather curious, was as follows:—

Philip of France, son of Louis the fat, was killed, riding one day in the streets of Paris, by a pig running between his horse's legs, and throwing him down. In consequence of this accident, an order was made that pigs should not, on pain of the severest penalties, run about the public streets: but an exception was made in favour of those which belonged to the monks of the convent of Saint Antony, out of the partiality in which King Louis held that saint. Whence the term "Antony Pig," (according to several French writers) applied to any fellow who seemed to run up and down as he pleased.

Goldsmith, in his "She Stoops to Conquer," makes his Tony Lumpkin tell his cousin, "not to be following him about like a 'Tantony Pig."

RIBALD.

"It was," says Verstegan, "the proper name of Rabod, a heathen king of Friesland, who being instructed in the faith of Christ, by the godly Bishop Ulfran, faythfully promised to be baptized, and appointed the tyme and place: where being come, and standing in the water, he asked of the Bishop where all his forefathers were, that in former ages were deceased? The Bishop answered, 'that dying without the knowledge of the true God, &c. they were in Hell!' 'Then,' quoth Rabod, 'I hold it better, and more praiseworthy, to go with the multitude to Hell, than with your few Christians to Heaven!' and therewith, he went out of the water unchristened, and returned both to his wonted idolatory and his evil life, notwithstanding the good admonitions of the Bishop, and an evident miracle, which (through the power of God) the said Bishop wrought even in his own presence. He was afterwards surprised with a sudden and unprovided death, about the yeere of our Lord 720, and his very name became so odious through his wickedness, that it grew to be a title of reproach and shame, and hath so continued ever since."

BEEF-EATER.

Beef-eater is a corruption of the word Buffetier, one who waits at the side-board; this ought to have been observable to a Frenchman;

it is curious, however, that Boyer, in his French Dictionary, translates Beef-eater, *Mangeur de Boeuf,* and subjoins, by way of remark, that this is a nick name given to the Guards of England, because while on duty, they are fed upon beef; that otherwise, their true name is Yeomen of the Guard.

MAN OF STRAW!

It is a notorious fact, that many years ago, wretches sold themselves to give any evidence, upon oath, that might be required; and some of these openly walked Westminster Hall, with a Straw in their Shoe, to signify they wanted employ as witnesses; such was one of the customs of the "good old times," which some of us regret we were not born in. From this custom originated the saying, "he is a Man of Straw."

LUNATIC!

The term Lunatic is derived from *Luna,* the moon, all who are mentally deranged being more or less affected by the change in that luminary.

POLTROON!

According to Suetonius, in *Vit. August.* c. 24, a Roman knight, who had cut off the thumb of his two sons, to prevent them being called to a military life, was, by order of Augustus, publicly sold, both he and his property.

Calmut remarks, that the Italian language has preserved a term *poltrone,* which signifies one whose thumb is cut off, to designate a soldier destitute of courage and valour. We use poltroon to signify a dastardly fellow, without considering the import of the original.

BIGOT!

The word Bigot is derived by that judicious antiquary, Camden, from the following circumstance:—When Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Simple, King of France, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's feet; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Ne se, by God," i. e. "Not so, by God" Upon which, the king and his courtiers deriding him, and corruptly repeating his answer, called him Bigot, from whence the Normans were called Bigodi, or Bigots.

TURN COAT!

The Duke of Savoy took indifferently some times part with France, and sometimes with Spain, for that purpose he had a *justeau corps,* white on one side, and scarlet on the other, so that when he meant to declare for France, he wore the white outside, and when for Spain the red. This is the origin of the proverb, *tourner casaque,* or "turn coat."

YANKEE!

The current American term Yankee, was a cant or favourite word with one Jonathan Hastings, a settler at Cambridge, North America, about the year 1713. The inventor used it to express Excellency. For instance, a "Yankee good horse," or "Yankee cider," meant an excellent horse, and excellent cider. The students of a neighbouring college were accustomed to hire horses of Jonathan; their intercourse with him, and his use of the word upon all occasions, led them to adopt it, and they gave him the name of "Yankee Jonathan." It was dispersed by the Collegians throughout New England, until it became a settled term of reproach to all New Englanders, and eventually to all North Americans.

CAT'S-PAW!

The term Cat's-Paw, or the phrase "he is the Cat's-Paw of the Party," took its origin from the following anecdote:

"A monkey and a turn-spit, a kind of dog between the lurcher and the terrier, were at one period considered indispensable requisites in the culinary department, y'clep'd the kitchen. Our readers will recollect the story of the roasted chesnuts in Don Saltero's kitchen, where the monkey, taking a fancy to them as they were crackling within the bars of the fire-place, catching hold of the cat as she lay sleeping before the fire, and making use of her paw, to withdraw some of the chesnuts from the scorching situation in which they were placed. From this circumstance, when one person pushes forward another to do that which he himself is either afraid to do, or ashamed to appear in, originated the saying, "he is the Cat's-Paw of such a one," or "he is the Cat's-Paw of the party."

BANKRUPT!

The term Bankrupt is derived from the Italian *Banka*, or *Banca*, Bench, and *rupta*, broken. The Italian money lenders, in the various cities of Italy, had a place of assembly of their own, and every one had a Bench or table, at which they stood and transacted their business. When any of them failed in their covenants, it was the custom to break up the Bench of the individual, and hence came the term *banca-rupta*, or the bench is broken, and from whence also, came our term Bankrupt, as applied to a man whose name is published in the Gazette. In former times, if not even now, it was the custom in our corn-market, in Mark Lane, to break up the table or bench of any salesman who could not meet his payments.

JACK KETCH!

It is now about one hundred and forty years ago, since one Dun, the then finisher of the law, departed this life, when one Jack Ketch was advanced to the office, and who has left his name to his successors ever since. This appears from "Butler's Ghost," published in 1682. When the author wrote the first part of it, it is plain that Dun was the executioner's name, or nick-name:

> "For you yourself to act 'Squire Dun—
> Such ignominy ne'er saw the Sun;"

But before he had printed off his poem, Jack Ketch was in office;

> "Till Ketch observing he was chous'd,
> And in his profits much abus'd,
> In open Hall the tribunes dunn'd
> To do his office, or refund."

MY LORD!

This title has a Grecian origin. "My Lord" was a nick-name for deformed men, and is from the Greek word *lordus*, i. e. crooked. During the feudal times the lower class, by way of humour, called a man that was half an idiot, or deformed, "My Lord," in ridicule of their superiors. This we suspect, says a writer in the "New

Monthly Magazine," is a popular fallacy, for after a careful perusal of the most approved works that treat of Nobility, and of its origin, in these realms in particular, we are left very much in the dark as to the original patent, in which this branch of it is recognised. Neither Camden, in his "Etymologie and Original of Barons," nor Dugdale, in his "Baronetage of England," nor Selden (a more exact and laborious inquirer than either), in his "Titles of Honour," afford a glimpse of satisfaction upon the subject. There is an heraldic term, indeed, which seems to imply gentility, and the right to coat armour (but nothing further), in persons thus qualified. But the *sinister bend* is more properly interpreted, by the best writers on this science, of some irregularity of birth, than of bodily conformation. Nobility is either hereditary, or by creation, commonly called patent. Of the former kind the title in question cannot be, seeing that the notion of it is limited to a personal distinction, which does not necessarily follow in the blood. Honours of this nature, as Mr. Anstey very well observes, descend moreover in a *right line*. It must be by patent then, if any thing. But, who can show it? How comes it to be dormant? Under what king's reign is it pretended? Among the grounds of nobility, cited by the learned Mr. Ashmole, after "Services in the Field or in the Council Chamber," he judiciously sets down "Honours conferred by the sovereign out of mere benevolence, or as favouring one subject rather than another, for some likeness or conformity observed (or but supposed) in him to the royal nature;" and instances the graces showered upon Charles Brandon, who "in his goodly person being thought not a little to favour the port and bearing of the king's own majesty, was by that sovereign, King Henry the Eighth, for some or one of these respects, highly promoted and preferred." Here, if any where, we thought we had discovered a clue to our researches. But after a painful investigation of the rolls and records under the reign of Richard the Third, or Richard Crouchback, as he is more usually designated in the chronicles, from a traditionary stoop, or gibbosity in that part,—we do not find that that monarch conferred any such lordships, as are here pretended, upon any subject, or subjects, on a simple plea of "conformity" in that respect to the "royal nature." The posture of affairs in those tumultuous times, preceding the battle of Bosworth, possibly left him at no leisure to attend to such niceties.—Further than his reign we have not extended our inquiries; the kings of England who preceded, or followed him, being generally described by historians to have been of straight and clean limbs, the "natural derivative (says Daniel) of high blood, if not its primitive recommendation to such ennoblement, as denoting strength and martial prowess—the qualities set most by in that fighting age." Another motive, which inclines us to scruple the validity of this claim, is the remarkable fact, that none of the persons, in whom the right is supposed to be vested, do ever insist upon it themselves. There is no instance of any of them "sueing his patent," as the law-books call it; much less of his having actually stepped up into his proper seat, as, so qualified, we might expect that some of them would have had the spirit to do, in the House of Lords. On the contrary, it seems to be a distinction thrust upon them. "Their title of Lord (says one of their own body, speaking of the common people) I never much valued, and now I entirely despise: and yet they will force it upon me as an honour which they have a right to bestow, and which I have none to refuse." Upon a dispassionate review of the subject, we are disposed to believe that there is no right to the peerage incident to mere bodily configuration; that the title in dispute is merely honorary, and depending upon the breath of the common people; which in these realms is so far from the power of conferring nobility, that the ablest constitutionalists have agreed in nothing more unanimously, than in the maxim that the King is the sole fountain of honour.

GOWK AND CUCKOO.

> "On the first day of April,
> Hunt the *Gowk* another mile."

This is called "hunting the Gowk;" and the bearer of the fool's errand is called an "April Gowk." Brand says, that Gowk is properly a Cuckoo, and is used here metaphorically for a fool; this appears correct, for from the Saxon *geac*, a cuckoo, is derived *geck*,[*] which means, one easily imposed on. Malvolio, who had been made a fool by a letter purporting to have been written by Olivia, enquires of her—

> "Why have you suffered me to be—
> Made the most notorious *geck* and *gull*
> That e'er invention play'd on?"

Olivia affirms, that the letter was not written by her, and exclaims to Malvolio—

> "Alas, poor *fool!* how they have baffled thee!"

Geck is likewise derivable from the Teutonic *geck, jocus.*[†]

STALKING HORSE.

This general term for some insignificant person or thing, thrust intentionally forward to conceal a more important object, had originally a more definite meaning. The Albanian sportsmen, Dr. Clark says, still use it, practising the old method of shooting with one, i. e. by carrying the picture of a horse or a cow, behind which they concealed themselves, and take their aim through a hole in the picture. Among us, the "Stalking-horse" was either a real horse, (an old jade trained for the purpose), and walking up and down in the water, which way the sportsman pleased, or a piece of old canvas shaped like a horse grazing, stuffed, painted brown, and fixed to a staff, with a sharp iron at one end to stick in the ground; when the fowl became familiar with the horse, the sportsmen varied the device by using a stalking ox or cow, and stalking stags or deer, especially for fenny grounds, and even trees, shrubs, and bushes, all of painted canvas.

BEARS AND BULLS.

The word Bear, applied to a certain class on the Stock Exchange, signifies one who insures a *real* value upon an *imaginary* thing, and who is said to sell a Bear, which is the same thing as a promise among courtiers, or a vow between lovers. The party called a Bull is the opposite contracting party. It takes its origin merely from the circumstance, that the Bear being a voracious animal generally sacrifices the Bull when an opportunity presents itself.

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[*] Ash.

[†] Jamieson, in Nare's Glossary.

YORKSHIRE BITE!

The misapplication of the original meaning of this term is very general. We always use it to convey a feeling of mis-trust; or, a fear of coming in contact with one more adept in cunning than ourselves. It is true Yorkshiremen are keen dealers; this, however, is no detraction; on the contrary, it is an evidence of industrious habits. The hospitality for which they are so famous gave rise to the term Yorkshire-bite. It is said, that the fatted calf and flowing bowl greet the stranger at every step, and after the common salutation, the question "will you bite?" or "will you sup?" is sure to follow; and from this originated a term, used as a sarcasm, but which, in point of fact, derived as it is, ought to be used as a compliment.

VILLAIN.

The epithet Villain, now a term of great reproach, is derived from *vill*, or lordship; and which signified one who was a servant during life, and deviseable as chattels, in the feudal times. In 1572, Queen Elizabeth ordered her bond-men to be set free, at very easy rates.

VICAR OF BRAY!

This epithet is derived from Bray, in Berks, whose Vicar, from the reign of Henry 8th to Elizabeth, changed his religion three times, and being called a turn-coat, said, he kept to his principles, that of living and dying Vicar of Bray.

BUGG-A-BO!

Bugg-a-bo, or Buggan-bo, was originally no more than mothers frightening their children with the "bull-bo, bull-bo," which the little one, not rightly pronouncing, called Bugg-a-bo. It is properly bogle-bo,—bogle signifying a malevolent spirit; the Shropshire term, buggan-bo, meaning the same thing. If a horse takes fright, they say, he spies a buggan!

COWARD.

A feudal expression, implying Cow-herd, for which office a man void of courage was deemed only fit for.

APRIL FOOL!

"April the first, stands mark'd by customs rules,
A day for making, and for being fools.
But say, what custom or what rule supplies
A day for making, or for being wise."

It has been very often inquired, from whence this custom was derived. The Editor believes it to be a custom of great antiquity.—The ancients had many rites and ceremonies in honour of their gods. The Romans kept their Saturnalia, in honour of Saturn, beginning on the 17th December, which lasted during five days. Bocharius is of opinion, they took their origin from Noah's drunkenness. These were times when all business ceased, except cooking; when servants might command their masters, and slaves become unruly without fear of punishment. The Bachanalia, or feasts in honour of Bacchus, lasted three days, and commenced after the vine harvests, and then drunkenness was the privilege of all. The Stultinaria were confined to one day, the first of April, when the idiots had their annual holiday, and when children were encouraged to make derision of them, and send them on needless errands, &c. Some writers are of opinion, that the Romans had much policy in allowing these feasts, or holidays. By the first (Saturnalia), they saw how servants and slaves would act, had they power. By the second (Bachanalia), they were able to discover the natural inclinations and vices of all that inebriated themselves. And the encouragement they gave to children, in the third instance (Stultinaria), to deride fools, would, they hoped, make them desirous to receive their education, lest they might, in time, become themselves objects of derision and contempt.

AN APRIL FOOL.

The First of April's All-fools' Day,
You'll grant me this fact ?—nay, sir, nay,
The first of every month's the same,
Ditto the last—the more's the shame.
Each year, past or to come's fools' year—
Folly ne'er halts in her career ;
When time is o'er and worlds have fled,
Then—only then, is folly dead.

Tom Brown.

Go look for truth in deism, or sense in absenteeism,
Or discouragement to theism, in a Cambridge school,
Court an author for his pence, read Shelley for his sense,
And dub yourself from hence—forth an April fool.

Believe that rebel Brougham, with Bennet and with Hume,
Hath caused our present gloom, like an envious goule,
Or that Canning in his station has delivered to the nation
An exceeding dull oration—oh, you April fool !

Believe that Irving preaches in a pair of shooting breeches,
And that Mrs. Coutts enriches each aspiring tool,
Or that holy Theodore Hook (who will soon be made a duke)
Hath writ a pious book—oh, you April fool !

Believe that the Lord Mayor (oh wondrous !) had a share
In the writing of that ere " Paul Pry" with Poole,
And that Alderman Sir Billy, most shamefully called silly,
Composed " Sir Andrew Wylie"—oh, you April fool !

Believe that of Blackwood the editor is Packwood,
Whose razors will hack wood, and by the same rule
That our very famous hero, Duke Wellington, like Nero,*
Danced in Berlin a bolero—oh, you April fool !

Believe, sir, moreover, that Coleridge sailed over
From Calais to Dover on a witch's stool,
Believe, too, which is oddest, (or in Latin *mirum quod est)*
That Cobbett has turned modest—oh, you April fool !

Believe, if you please, that the moon is made of cheese,
And that lawyers pocket fees as a *novel* rule ;
That Billingsgate's fair frys no longer d—n your eyes,
But are elegant and wise—oh, you April fool !

Believe all this, I pray, set forth in my lay,
(Don't you think it witty, eh ?) and you'll need no school
Ing to tell you that this song is as humorous as long,
And as sensible as strong—oh, you April fool !

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* The rhyme obliges me to this—sometimes
Kings are not more imperative than rhymes.—*Byron.*

WHIGS AND TORIES.

"Party is the madness of many, for the gain of a few."

In the year 1680, two parties were formed, called the Addressers and Abhorrers; out of which arose the after-party appellations of Whigs and Tories. The Whigs were directed by the Earl of Shaftesbury, and the Tories by Mr. afterwards Sir Roger L'Estrange, and others. Another writer gives the following derivation:—

"Whig and Tory, the epoch of 1680. The first was a name of reproach, given by the Court party to their antagonists, for resembling the principles of the Whigs, or fanatical Conventiclers in Scotland; and the other was given by the country party to that of the court, comparing them to the Tories, or Popish Robbers in Ireland. They formerly were called Whigs from Whiggamors, a name given to the Scots in the South-west, who for want of corn in that quarter, used annually to repair to Leith, to buy stores that came from the North, and all that drove were called Whiggamors, or Whiggs, from the term Whiggam, which they used in driving their horses. In the year 1638, the Presbyterian Ministers incited an insurrection against the court, and marched with the people to Edinburgh; this was called " the Whiggamor's Inroad," and after this, all who opposed administration were called Whigs; hence the term was adopted in England."

CAMARILLA.

The party thus termed in Spain, take their name from a small room in the king's apartments, formerly destined as a sitting room for the attendants of the second class, whose office was to answer the king's bell.

The pleasure which Ferdinand even from his infancy always found in the company of the lowest and most vulgar of the royal household, made him so often frequent this place, that at last it became the general rendezvous of his friends. Here assembled a swarm of ambitious intriguers, monks, spies, inquisitors, sycophant military, and various other vagabonds.

These were the elements with which the secret society, called by some " The anchor of the faith and of the king," began their labours.

MEN OF KENT.

"When Harold was invaded, and falling lost his crown,
And Norman William waded, thro' gore to pull him down;
When countries round, with fear profound,
Bewail'd their sad condition;
The *Men of Kent*, to battle went,
Bold Kent made no submission:
Then sing in praise of the men, so loyal, brave, and free,
Among Britain's sons, if one surpass, the *Man of Kent* is he."

It is recorded, when Harold, or rather England, was invaded by William, a portion of the inhabitants of Kent went out to'meet him, covered with oak boughs, in order to deceive him as to their numbers. They were headed by the Archbishop of Canterbury. Upon arriving at Hastings, which was just at the crisis of the battle, they only agreed to lay down their arms, on condition that their ancient privileges of Gavel-kind Law, and the exemption of tythes, was secured to them. This William readily granted, foreseeing that men who fought for their ancient privileges and liberties, were far more dangerous opponents than those who merely fought for their pay. On reference to Hasted's "History of Kent," the boundary lines, which distinguish the Men of Kent from the Kentish Men, will be seen. The principal features of the Law of Gavel-kind is, that on a person dying intestate, the property is equally divided among the children; likewise, that a person is of age to convey property at sixteen, and his receipt also is valid.

JOHN DOE AND RICHARD ROE.

These worthies, so well known to those unfortunate wights who incur the serving of a certain process, derive their consequence from it being the custom, in former times, to find two sureties on arresting a man, who were bound over in heavy penalties, that the Pursuer should prove the justice and the legality of his claim; otherwise, that the pursued should receive indemnity from the parties thus bound over. This good old custom, however, in process of time, degenerated into the mere nominal recognizances or sureties of "John Doe and Richard Roe," and from which have arisen all those false arrests and false imprisonments which have so long disgraced this once moral country; now more famed for the anomalies of its statute-book, and the impure dispensation of its laws.

In the year 1724, a Frenchman of the name of Louissart Houssart was tried at the Old Bailey for the murder of his wife, and acquitted, but detained in custody on a charge of bigamy. An appeal was brought against him by the brother of the deceased, and he was brought to a second trial, when some new evidence being produced, he was found guilty, and afterwards executed. It is remarkable, that in this case the prisoner made some objections to the plea, which were referred to the jury, who decided against him on them all. One of the prisoner's objections was, that "there were no such persons as John Doe and Richard Roe," who are mentioned as pledges in the appeal; but a witness deposed, that there were two such persons living in Middlesex, one a weaver, and the other a soldier.

JOHN AUDLEY.

When Theatric performers intend to abridge an act or play, they are accustomed to say, "We will John Audley it!" It originated thus:—In the year 1749, Shuter was master of a droll at Bartholomew Fair, and it was his mode to lengthen the exhibition, until a sufficient number of persons were gathered at the door to fill the house. This event was signified, by a fellow popping his head in at the gallery door and bellowing out "John Audley," as if in act of enquiry, though the intention was to let Shuter know that a fresh audience were in high expectation below. The consequence of this notification was, that the entertainments were immediately concluded, and the gates of the booth thrown open for a new auditory.

OLD ROWLEY.

This was the nick-name of Charles the Second, who was famous for his amours. Old Rowley was a famous Stallion in his Majesty's stud. George the First had also his nick-name, viz. the Turnip Hoer: it is said, when his Majesty first came to England, he talked of turning St. James's park into a Turnip Ground.

The old Jacobites, and old Whigs, used to annoy each other by the singing of two songs, the one was Old Rowley and the other the

Turnip Hoer; the former a lampoon upon Charles the Second for his royal amours; and the latter upon George the First, for his princely economy.

SKIN-FLINT.

The antiquity of certain proverbs is among the most striking singularities in the annals of the human mind. Abdalmalek, one of the khaliffs of the race of Ommiades, was surnamed Raschal Hegiarah, that is, "the skinner of a flint;" and to this day we call an avaricious man,—a Skin-flint.

BARON MUNCHAUSEN!

It is generally believed (says the "New Monthly Magazine"), that Munch-Hausen is only a *nom de guerre.* Such, however, is not the fact. Baron Munch-Hausen was a Hanoverian nobleman, and even so late as five and forty years ago he was alive and *lying.* It is true, that the Travels published as his, though not by him, were intended as a satire or parody on the Travels of the famous Baron de Tott; but Munch-Hausen was really in the habit of relating the adventures, now sanctioned by the authority of his mendacious name, as having positively occurred to him; and from the frequency of the repetition of the same stories, without the slightest variation even in their most minute points, he at length believed the narratives he had himself invented, and delivered them with as much *sang froid* as if they had described nothing but so many probable events. There was nothing of the *Fanfaron,* or braggart, in his manner; on the contrary, he was distinguished by the peculiar modesty of his manner and demeanour.

CAPABILITY BROWN.

"Him too, the living leader of thy pow'rs,
Great Nature! him the muse shall hail in notes
Which antedate the praise true genuis claims
From just posterity. Bards yet unborn
Shall pay to *Brown* that tribute, fitliest paid
In strains the beauty of his scenes inspire."
English Garden.

Launcelot Brown, called "Capability Brown," from his constant usage of the term, as well as for his genius for making sterile grounds fruitful, and naked and unseeming, beautiful and enchanting. He was employed by Lord Cobham in improving the grounds at Stowe, and afterwards at Richmond, Blenheim, Luton, Wimbledon, &c. He successfully exploded the old, stiff, unnatural Dutch style of gardening, and introduced an improved fashion that prevailed for nearly half a century. His works discover a highly cultivated taste, and have commanded the admiration both of Englishmen and foreigners. He associated familiarly with many of his noble and opulent employers, and realized a handsome fortune. In 1759 he was appointed head gardener to King George 2d at Hampton Court. In 1770, he served the office of High Sheriff for the counties of Huntingdon and Cambridge; and died suddenly in Hertford Street, May-fair, February 6, 1783.

ADMIRABLE CRICHTON.

"The air, a chartered libertine, was still;
And the mute wonder lurked in men's ears,.
To steal his sweet and honied sentences."

This most extraordinary man derived his appellation from his unmerous and wonderful endowments. He lived in the time of James the First. He spoke fluently every known language; he was versed in every science, and skilled in every accomplishment. He challenged to disputation the whole College of Cardinals, and almost every public and learned body in Europe, and bore off the palm! The Duke of Mantua was his patron, and appointed him preceptor to his son, who, envious of his merits, waylaid (with some others) and mortally wounded him; he, however, as well as the other assassins, paid with their lives the forfeit of their temerity, Crichton killing every one of them.

PEEPING TOM OF COVENTRY!

"I, Luricke, for the love of thee,
Doe make Coventre tol-free."

Peeping Tom, a person of nearly as much notoriety as the countess Godiva, and an auxiliary in the drama, under that denomination, derives his importance from the following historical circumstance.

In the early part of the reign of Edward the Confessor, Leofric, the fifth earl of Mercia, and his countess Godiva, sister to Thorold, sheriff of Lincolnshire, founded a monastery on the ruins of St. Osburg's nunnery, for an abbot an twenty-four monks of the Benedictine order. This monastery was so liberally endowed by Leofric, that it surpassed all others in the county in splendour and magnificence; so that Malmsbury relates, that it was enriched and beautified with so much gold and silver, that the walls seemed too narrow to contain it; insomuch, that Rob de Limesie, bishop of this diocese, in the time of king William Rufus, scraped from one beam that supported the shrines, five hundred marks of silver.

With the foundation of its monastic structure, commenced the prosperity of Coventry; but it seems, the city had yet to complain of the grievance of excessive tolls, which Leofric, as lord of the town, levied; and concerning the manner in which they were relieved from it, is told a romantic tale, which Dugdale thus relates:

The countess Godiva, bearing an extraordinary affection to this place, often and earnestly besought her husband, that for the love of God, and the blessed Virgin, he would free it from that grievous servitude whereunto it was subject; but he, rebuking her for importuning him in a matter so inconsistent with his profit, commanded that she should thenceforth forbear to move therein; yet she, out of her womanish pertinacity, continued to solicit him; insomuch, that he told her, if she would ride on horseback, naked, from one end of the town to the other, in the sight of all the people, he would grant her request. Whereunto, she answered, but will you give me leave so to do? And he replying, yes, the noble lady, upon an appointed day, got on horseback, naked, with her hair loose, so that it covered all her body but her legs, and thus performing the journey, returned with joy to her husband, who therefore granted to the inhabitants a charter of freedom, which immunity I rather conceive to have been a kind of manumission from some such servile tenure, whereby they then held what they had under this great earl, than only a freedom from all manner of toll, except horses, as Knighton affirms. It is said by Rapin, that the countess, previous to her riding, commanded all persons to keep within doors, and from their windows, on pain of death; but, notwithstanding this severe penalty, there was one person who could not forbear giving a look, out of curiosity; but it cost him his life. From this circumstance, reader, originated the familiar epithet of "Peeping Tom of Coventry." A figure, commemorative of the peeper, has long been preserved there, and is now inserted in the niche of a new house, communicating with the High Street.

JACK OF NEWBURY.

This title was given to John Winchcomb, who was, in the time of Henry 8th, the greatest clothier in England. He kept one hundred looms in his own house at Newbury, and armed and clothed, at his own expense, one hundred of his men, to march in the expedition against the Scots at Flodden Field.

SON OF A GUN!

This is derived from *Gong*, an old word for the temple of Cloacina, of course, it implies bastard, or born in a necessary!

CURSE OF SCOTLAND.

The nine of diamonds, being termed the "Curse of Scotland," originates from a Scotch member, whose family arms is the nine of diamonds, voting for the introduction of the Malt Tax into Scotland.

GOOD OLD TIMES!

"The "Good Old Times," (all times when old are good)—
Are gone; the present might be, if they would;
Great things have been, and are, and greater still
Want little of mere mortals but their will;
A wider space, a greener field is given
To those who play their tricks before high heaven.
I know not if the angels weep, but men
Have wept enough—for what? to weep again.—*Byron.*

It has been supposed by many, that this phrase is of uncertain data, and that it has been made use of, as it were, from time immemorial. In Godwin's History of the Commonwealth, however, we are informed, that it first came into use at that period. The cant and hypocrisy of the day, became so disgusting, that two-thirds of the nation, began to wish in their hearts, however cautious they were with their tongues, for the restoration of the royal family Being restrained from speaking their sentiments openly, they strung together a many ambiguous terms: among others, was, wishing for a return of the "good old times," which really meant a return to the monarchial system, and the demolition of Cromwell's government; although, if required, a less objectional (to the governors) explanation might have been given.

BY HOOK OR BY CROOK!

Judges Crook and Hutton, were the two judges (says Butler, in his Hudibras) who dissented from their ten brethren, in the case of ship-money, when it was argued in the Exchequer, which occasioned the wags to say, that "the king carried it by Hook, but not by Crook!"

HOBSON'S CHOICE!

This saying is derived from one Hobson, who let out horses at Cambridge, and obliged such as wanted one, to take that next the stable door, being the one which had had most rest.

DRUNK AS A LORD!

"Drunk as a Lord!" the old proverb was "Drunk as a Beggar," but this vice prevailing among the *great* of late years, it thus became altered.

GOOD WINE NEEDS NO BUSH.

Bushes of evergreen, such as ivy, cypress, &c. were anciently signs, where wine was sold, hence the proverb, or saying, "good wine needs no bush!"

Commentators have been sadly puzzled to find out the meaning of this proverb, which a residence in France, during the autumn, would easily have solved. In the departments where the vine is cultivated, the peasant sells its vintage: and as a sign, a green bush is stuck in the wall over the door; this is a regulation of the police; and as long as the peasant has any wine to sell, so long must the bush remain. If one has made better wine than another, the news is soon spread abroad among the topers, and hence the proverb, "good wine needs no bush."

THEY ARE SWORN BROTHERS!

The term "sworn brothers," arose from a custom in Morlachia, and other places, where friendship between the same sex, are like marriages ratified at the altar. Others say, from persons covenanting formerly, to share each others fortune, in any expedition to invade a country, as were Robert de Oily, and Robert de Ivery, in William the First's expedition into England; or, the three Pizarros to Peru. Hence also, the term of "brethren in iniquity," because of their dividing plunder.

WHAT! YOU'RE RETURN'D TO THE OLD TRADE OF BASKET MAKING!

This phrase is supposed to have originated from the ingenuity of the ancient Britons in making baskets, which they exported in large quantities, and implies, sliding back into old habits, or returning to the more primitive occupations of barbarous ages.

GOD BLESS YOU! TO THE SNEEZER.

The custom of saying "God bless you!" to the sneezer, originated according to Strada, among the ancients, who through an opinion of the danger attending it, after sneezing, made a short prayer to the gods, as "Jupiter help me!" Polydore Virgil says, it took its rise in the plague of 594, in which the infected fell down dead *sneezing*, though seemingly in good health. This custom is practised among the Jews and among the Abyssinians. When the king of Monomotapa sneezes, those who are near him loudly wish him happiness, this is catched by those farther off, and is echoed through the whole city.

DINING WITH DUKE HUMPHREY!

"Dining with duke Humphrey," is said of those who walked in Saint Paul's Church, during dinner time. Humphrey, duke of Gloucester, being a man of great hospitality, and supposed to have been buried in Saint Paul's.

AS STUPID AS A GOOSE!

"As stupid as a goose," is a very common saying indeed, and is used to denote the extreme of stupidity. It may be truly said, as regards geese in general, that it carries with it its origin; and is introduced here, merely to show that all geese are not stupid alike. History informs us, that the cackling of geese saved the capitol of Rome; and the Glasgow Courier, not long ago, gave us the following instance of the above position. "A haughty dung-hill cock, at a farm at the head of this country, took a particular antipathy to a fine goose, the guardian of a numerous brood; and accordingly, wheresoever and whenever they met, the cock immediately set upon his antagonist. The goose, who had little chance with the nimble and sharp heels of his opponent, and who had accordingly suffered severely in various rencontres, got so exasperated against his assailant, that one day, during a severe combat, he grasped the neck of his foe with his bill, and dragging him along by main force, he plunged him into an adjoining pond, keeping his head, in spite of every effort, under water, and where the cock would have been drowned, had not a servant who witnessed the proceeding, rescued the humble foe. From that day forward the goose received no further trouble from his enemy.

The compiler here suggests, that the North Country Geese may be an exception to the general rule, especially after laying his hand on the following.

"One morning lately, during the frost, the geese were as usual let out of their roosting-place, and according to their customary habit, went directly to the pond on the common; they were observed by the family to come back immediately, but you may guess their astonishment, when in a few minutes they were seen to return to the pond, each, five in number, with a woman's patten in their mouths!!! The females, to rescue so useful a part of their dress from the possession of the invaders of their property, immediately made an attack, when the waddling banditti made such a stout resistance, that it was not till some male allies were called in, that a victory could be obtained:" the relator continues, "I was much concerned when this anecdote was related to me, that the geese were not suffered to proceed."—*Letter from York.*

So much for the saying, "as stupid as a goose!"

WHAT'S THE DIFFERENCE BETWEEN A HORSE-CHESNUT, AND A CHESNUT HORSE?

In the reign of queen Anne, lived two gentlemen, both members in the same parliament; the one was called Montague Matthieu, the other Matthew Montague: the former a tall handsome man, the latter, a deformed ugly one. On one occasion, in the house, an honourable member, inadvertently attributed something that had been said by Mr. Matthew Montague, to Mr. Montague Matthieu: upon which, the latter got up and appealed to the speaker, and the house, in the following manner.

"Sir, an honourable member has charged me with having said that, which I never gave utterance to, but which came from Mr. Matthew Montague.

Now, Sir, I must appeal to you, and this honourable house, whether there is not as much difference between Mr. Matthew Montague, and Mr. Montague Matthieu, as there is between a Horse-chesnut, and a Chesnut Horse?" It is almost needless to add, that the house was convulsed with laughter, in which Mr. Matthew Montague most heartily joined: hence the origin of the whimsical question, "what's the difference between a Horse-chesnut, and a Chesnut Horse?"

ANOTHER FOR HECTOR!

The following is the origin of this saying:—In the battle of Inverkeithing, between the Royalists and Oliver Cromwell's troops, 500 of the followers of the Laird of Maclean were left dead on the field. In the heat of the conflict, seven brothers, of the clan, sacrificed their lives in defence of their leader, Sir Hector Maclean, who, being hard pressed by the enemy, was supported and covered from their attacks by these brothers, and as one fell, another came up in succession, to cover him, crying "Another for Hector!"

This phrase has ever since continued as a proverb, or watch word, when a man encounters any sudden danger that requires instant success.

HECTOR'S CLOAK.

The earl of Northumberland having joined the duke of Norfolk, and others, who were the supporters of Mary Queen of Scots, the former was betrayed by a faithless borderer to the regent Moray, whose successor, Morton, sold his unfortunate captive to lord Hunsdon, governor of Berwick, to expiate his errors on the scaffold. This borderer, was Hector Graham, of Harelaw. A list of the Border Clans, in 1605, enumerates among them this name, and "the griefs and cuti of Harelaw." It may be some satisfaction to learn, that this villain did not go unpunished: from affluent circumstances he sunk into unaccountable poverty; and to take "Hector's Cloak," has become proverbial throughout the country, for betraying a friend.—*Surtees's History*.

I PLEDGE YOU!

This drinking phrase originated from the murder of Edward, by his stepmother Elfrida, while drinking on horseback at the gate of Corfe castle, in the Isle of Purbeck. The treachery of the crime occasioned a general distrust, no one would drink, without security from him who sat beside him, that he was safe while the bowl was at his lips; and hence is said to have originated the customary expression at table of "I pledge you," when one person invited another to drink first.

SOUND AS A ROACH!

Butler states, that St. Roche being afflicted with a pestilence, crawled into a forest, where he bore such pains, and manifested so much patience under his afflictions, that an angel visited him, healed his wounds, and made him perfectly sound. He was esteemed the patron saint, from that period of all afflicted with the plague, for it was believed, that the miraculous intermission of St. Roche, could make them as sound as himself; and from hence came the saying, "sound as a roach."

NERO FIDDLED WHILE ROME WAS BURNING.

Suetonius relates, that somebody in conversation saying, "when I am dead let fire devour the world:" "nay," rejoined Nero, "let it be whilst I am living;" and then he set Rome on fire, in so barefaced a manner, that many of the consular dignities detected the incendiaries with torches and tow in their own houses, and dared not touch them, because they were officers of Nero's bed-chamber. The fire, during six days and seven nights, consumed a prodigious number of stately buildings, the public temples, and every thing of antiquity that was remarkable and worthy of preservation. The common people were driven by this conflagration to the tombs and monuments for shelter: and Nero himself beheld the flames from a tower, on the top of Maecenas's house, *and sung a ditty* on the destruction of Troy, in the dress which he used to perform in on the public stage. This atrocious want of feeling, occasioned the saying, " Nero fiddled while Rome was burning."

A PEG TOO LOW!

Frequent and bloody were the quarrels of our Saxon ancestors over their Wassail bowls. To soften these, Dunstan advised, that none should drink, except from cups pegged so regularly within, that from peg to peg. should be considered a legal bumper. Such pegged vessels are still to be seen in the cabinets of antiquaries; and to this regulation we owe the expression of a man being a " peg too low." Priests are directed, by a council held in 1102, not to drink to pegs—*Nec ad pinnas bibant.*

YOUR HUMBLE SERVANT!

The use of " your humble servant," came first into England, on the marriage of queen Mary, daughter of Henry the Fourth, of France, which is derived from *votres tres humble serviteur.*

SHAMMING ABRAHAM!

" He is shamming Abraham."

If any of the old accounts of London are looked into, it will be seen, that when Bethlem was first built and endowed, there was a part appropriated for the reception and maintenance of idiots. They were designated by the title of Abraham Men, because that was the name of the ward wherein they were confined. On the first of April, such as were not too incapacitated, had a holiday to see their friends; such as had not any, begged about the streets. They wore the dress of the hospital, and excited the compassion of many, on account of the game made of them by the vulgar, and children, who knew no better; which induced numbers of vagrants to imitate the dress, and pretend idiotism; till an order was issued from the governors, that if any person should sham an Abraham, he should be whipped and set in the stocks; from whence came the saying, "he is shamming Abraham."

HANG ON JERRY!

This phrase, so peculiar to our meat markets, derives its importance from the following. The retail butchers, especially those who have stands in the markets of a Saturday night, when the working classes are generally seeking their Sunday dinner, hang on a heavy meat hook, weighing half or three-quarters of a pound, to the end of the beam over the meat scale.

" It is seven o'clock, Bill," says the master to the boy; " hang on Jerry!" on goes the hook, and every joint of meat sold afterwards, on that evening, is deficient in weight. Nothing annoys a butcher more than the use of this phrase, as you pass his shop.

WHEN THE STEED'S STOLEN, SHUT THE STABLE DOOR!

This saying originated out of an old Cheshire proverb,* "when the daughter is stolen, shut the pepper gate." This is founded on the fact, that the mayor of Chester had his daughter stolen, as she was playing at ball with other maidens in Pepper Street; the young man who carried her off, came through the Pepper Gate, and the mayor wisely ordered the gate to be shut up: and which gave cause for the above saying, and from which originated the more general one, "when the steed's stolen, shut the stable door."

HE IS QUITE THE TIDDY DOLL!

This saying originated from a celebrated vender of gingerbread, who frequented the fairs in and about London, during the last century, and who affected the fine gentleman by an extravagance of dress. He was constantly singing a ditty, "tid-dy-did-dy-dol," and from whence it became a custom, to say of a coxcomb, "he is quite the tiddy dol."

WHILE THE GRASS GROWS, THE STEED STARVES!

In some parts of Lincolnshire, the soil is very prolific, so much so, that it has been said, "turn a horse into a new-mown field over night, and the grass will have grown up to his fetlock-joints the next morning!" A trooper, during the troubles in the reign of Charles the First, travelling over Lincoln Heath, was benighted; espying, however, a light at a distance, he made towards it, and found that it proceeded from a lone house. He knocked for a length of time, before any one appeared, at last a voice enquired, who it was that thus disturbed their rest? upon which, the traveller replied, "a trooper belonging to the parliamentary forces, who has lost his way." The door was cautiously opened, a faggot was thrown on the dying embers, which was no sooner done, than he of the sword, (no less a person, it is said, than the afterwards famous Ireton), enquired, where he should put his horse: the host directed him to an adjoining shed, observing, "that he had neither hay nor corn, but if he remained till morning, some grass would be grown in a neighbouring field!" "Humph!" replied Ireton, who was a shrewd character, "so while your grass is growing, my steed must be starving!"

This was said in a particular way, which the Lincolnshire man, (who was a royalist) perfectly understood, and in the twinkling of an eye, produced a feed of corn. The trooper's remark he treasured up, as well as his name, which he became acquainted with the following morning, on a foraging party joining him at that place; and from which circumstance originated the saying, particularly common in Lincolnshire: "while the grass grows, the steed starves."

IT'S A DIRTY BIRD THAT BEFOULS ITS OWN NEST!

This saying is from the Scotch, and it is said, takes its origin from the celebrated John Knox. No one was more vindictive against Mary Queen of Scots, than this founder of the Presbyterian tenets. The various intrigues which her enemies charged her with, were the constant theme of this popular reformer.

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* Drake's Shakspeare, from Fuller's Worthies.

It was on the occasion of the death of David Rizzio, at Holyrood House, the residence of Henry (Darnly) and Mary, that this saying first emanated from the mouth of Knox, and which in the Scottish tongue, is a common phrase to this day. It need scarcely be observed, that Mary was charged with an illicit intercourse with Rizzio, in the very house, where with her husband, she resided. Hence originated the cutting reproach used by the Scottish reformer, in allusion to the circumstance, viz. "It's a dirty bird that befouls its own nest."

HE MAY PAY TOO DEAR FOR HIS WHISTLE!

This saying originated with Dr. Franklin, of celebrated memory. Proceeding to France as Charge d'Affairs of the United States, the vessel which bore him passed very near a vessel of the enemy, when the boatswain, a bold but imprudent man, and who was very expert on his *call*, whistled a kind of threat of defiance, which he had no sooner done, than a shot from the main-top of the enemy, sent him to another world! Dr. Franklin, who was standing close to him, observed, with all the *naivetè* imaginable, "poor fellow! he has paid dear for his whistle!" and from hence originated the common saying, "he may pay too dear for his whistle!"

IF IT RAINS ON ST. SWITHIN'S DAY, THERE WILL BE RAIN FOR FORTY DAYS AFTER.

"St. Swithin's day if thou dost rain,
For forty days it will remain:
St. Swithin's day if thou be fair,
For forty days 'twill rain na mair."

In Brand's Popular Antiquities, there is a printed statement to the following purport:

In the year 865, St. Swithin, bishop of Winchester, to which rank he was raised by king Ethelwolfe the Dane, dying, was canonized by the then pope.

He was singular for his desire to be buried in the open church-yard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads, that it was disgraceful for the saint to be in the open church-yard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous: and, instead, they erected a chapel over his grave, at which many miracles are said to have been wrought. Hence, reader, came the saying, "if it rains on St. Swithin's day, there will be rain for forty days after."

In Poor Robin's Almanack, for 1697, the saying, together with one of the miracles before alluded to, is noticed in these lines:

"In this month is St. Swithin's day;
On which, if that it rain, they say
Full forty days after it will,
Or more, or less, some rain distil.
This Swithin, was a saint, I trow,
And Winchester's bishop also.
Who in his time did many a feat,
As popish legends do repeat:
A woman having broke her eggs
By stumbling at another's legs,

For which she made a woful cry,
St. Swithin chanc'd for to come by,
Who made them all as sound, or more
Than ever that they were before.
But whether this were so or no
'Tis more than you or I do know:
Better it is to rise betime,
And to make hay while sun doth shine,
Than to believe in tales or lies
Which idle monks and friars devise!"

TAKE A DROP OF THE SAME!

After a debauch of punch, wine, or liquor of any sort, generally comes an argument, the next morning, between the head and the stomach, with an attendant nausea. On such occasions we meet with little sympathy, but very generally on stating our case, receive in reply the recommendatory phrase "take a drop of the same." Excessive fasting begat excessive feasting, and there was no feast in old times without excessive drinking. A morning head-ache from the contents of the tankard was cured by "a hair of the same dog," a phrase well understood by hard drinkers, and from whence originated the more modern one, "take a drop of the same," or in other words, madness from drinking, is only to be cured by the madness of drinking again.

"A toper 's a thorough game cock,
His head is as hard as a rock,
He's frank and he's free,
For good liquor's the key*
The hypocrite's heart to unlock.
Then drink, drink—hypocrites drink!
Tipple like fishes—and say what you think.

The poet, whose fancy grows dim,
For true inspiration and whim,
Finds Helicon's stream
Has a bright rosy beam
In a goblet fill'd up to the brim.
Then drink, drink—merry bards drink!
Tipple, and wake up the muse if she wink.

Your fighting-man, Croat or Cossack,
If valour he happen'd to lack,
His courage to jog,
Finds a rummer of grog,
The best friend he has to his back.
Then drink, drink—cavaliers drink,
Tipple, and hark how your weapons will clink.

A ROLAND FOR AN OLIVER!

"Cherles wanne fro the hethen houndes
The spere and nayles of Crystes woundes
And also the croune of thorne
And many a ryche relyke mo
Maugre of them he wanne also
And kylled them even and morn."

Romance of Spomydon.

Who has not read of Charlemagne's expedition against the Saracens, for the recovery of the relics of the Passion? Those who have, will recollect, that if Alexander had his Bucephalus, Charlemagne had "twain steeds,"† who, if they were not endowed with the instinctive destructiveness of the former, possessed at least a tractibility and fidelity not to be surpassed. These, were his Roland and his Oliver, whose qualities were so equally poised, that Roland was as good as Oliver, and Oliver was as good as Roland; and hence arose the saying, "I'll give you a Roland for your Oliver;" or, "I'll give as good as you'll send."

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* A cork-screw is the best pick-lock to a man's heart.
† Some writers say Roland and Oliver were his pages.

WILKES AND FORTY-FIVE.

"Wilkes and Forty-five," originated from a pamphlet, called the North Britain, which was written by Mr. Wilkes, and his friends; and the *forty-fifth* number of which, was so obnoxious, that it was ordered, by law, to be publicly burned by the common hangman, before the Royal Exchange, which was the cause of much popular clamour for a season. John Wilkes was elected lord mayor of London, in 1775.

Foote used to relate, that on the day for celebrating Wilkes' liberation, an old fish-salesman, at Billingsgate, well known by the appellation of King Cole, invited forty-five male and female friends to dine at the Gun. Every thing that bore on that number, gave the possessor a local importance: the devil was in the number forty-five!

On the occasion, there was a gigantic plumb-pudding, with 45 lbs. of flour, and 45 of fruit, which was boiled the same number of hours, and paraded from Wapping, with flags, and 45 butchers with marrow-bones and cleavers: 45 pigeons in pies, and 45 apple dumplings. Each bowl of punch, said the player, as he smacked his lips, each had 45 Seville oranges, and lemons in due proportions. At night there was a well regulated riot. The watchmen and police interfered, (and, continued the wag), 45 of the noisy politicians were committed to the Compter. The commencement of this Billingsgate row, arose from 45 sailors, each with a wooden leg, bearing about an old besotted captain, who had crossed the Atlantic 45 times, who chose to quarrel with another drunken ass, a bankrupt stock-broker, who went roaring about, (such was the general infatuation), "I don't care who knows it, but I'm the man who stopped for five and forty thousand pounds!"

This same old fishmonger, afterwards lost a son, whom he used to call the staff of his old age: he consoled himself, however, in the mystical number, inviting 45 fishmongers to attend the funeral, had him interred at Queenborough, (smelling strong of fish), being 45 miles from town, paid two pounds five shillings to the sexton, which was the best day's work he ever had, for 45 tolls of the tenor bell, at one shilling per toll, and to eke out the last consolation from the memorable 45, they mourned ninety days, namely, in deep mourning, five and forty, and in half mourning, forty-five!

UNDER THE ROSE!

Roses were first brought from Italy to England in the year 1522. They were consecrated as presents from the pope, and in 1526, they were placed over the goals of confessionals, as the symbols of secrecy. Hence the origin of the phrase, "under the rose."

TO SLEEP ON IT!

"To sleep on it," or, "go to bed, and sleep on it," derives its origin from the following circumstance. A French soldier, who, having lost all his money at play, wished to fight with any of his companions that would come out. No one accepting the challenge, he threw himself down by the side of a tent, and went to sleep. Two or three hours after, it happened, that another soldier who had met with the same fortune, was passing by the tent and heard the other snoring—waking him, he cried, "get up, comrade, I have lost my money as well as you; quick, draw your sword, and let us fight!" "Fight? we fight?" cried the other, rubbing his eyes: "no, not yet, lay down a bit, and take a nap as I have done, and then we'll fight as much as you please."

O, YES! O, YES! O, YES!

This cry, so well known in our courts of justice, is a corruption from oyez![*] oyez! oyez! signifying, hear! hear! hear! When the French language was discontinued in our courts of law,[†] this portion of it remained, and custom, which is very absolute, has palmed it upon us in its present phraseology.

ENGLAND AND ST. GEORGE.

This ancient battle cry of the English was first used by Henry 2d, in Ireland. Nares, in his Glossary, observes, there is also this injunction to the English in an old art of war: "Item, that all souldiers entering into battaile, assault, skirmish, or other faction of armes, shall have for their common crye and word, "St. George forward," or "upon them St. George," whereby the souldier is much comforted, and the enemie dismaied, by calling to minde the ancient valour of England, which with that name has so often been victorious."

Shakspeare so uses it, in his "Richard 3d;" he makes Richmond conclude his address to his soldiery with,

> "Sound, drums and trumpets, bold and cheerfully,
> God and St. George, Richmond and victory."

So also, Richard, after he receives the news of Stanley's defection, exclaims,

> "Advance our standards, set upon our foes!
> Our ancient word of courage, fair St. George,
> Inspire us with the spleen of fiery dragons!
> Upon them!"

MERRY IN THE HALL, WHEN BEARDS WAG ALL!

Mr. Brand says, "in Christmas holidays, the tables were all spread from the first to the last; the sirloins of beef, the minced pies, the plumb porridge, the capons, turkies, geese, and plumb-puddings, were all brought upon the board; every one eat heartily, and was welcome, which gave rise to the proverb, "merry in the hall when beards wag all."

NINE TAILORS MAKE A MAN!

This is a corruption of a very reverse and true saying, viz. "that one tailor was the making of nineteen men:" for, as the poet says,

> "Men three parts made by tailors and by barbers."

The great lord Burleigh used to observe, when he threw off his treasury robes, "there lye lord treasurer!" would it not be somewhere about the mark, if, when two-thirds of our sprigs of fashion took of their clothes, were to say, "there lyes manhood."

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[*] Norman.

[†] See Origin of English language, &c. in courts of law.

NOT FIT TO HOLD A CANDLE TO HIM!

Candle-bearers preceded candle-sticks, and so did (however strange it may appear) chandeliers. Candlesticks did not come into general use, until the latter end of the reign of Edward the Sixth.

Prior to that period, candles were held to, borne, or carried before, by youths expressly for that purpose. It was a situation which required a tact, independent of a steady hand; hence there arose a question as to the candidates fitness, and out of that, the saying, "Not fit to hold a candle to him."

SEND HIM TO COVENTRY!

The phrase of "sending to Coventry!" originated, according to Hutton, the Birmingham historian, in the Birmingham people apprehending all messengers and suspected persons, and frequently attacking and reducing small parties of the royalists during the civil war, *whom they sent prisoners to Coventry*. Birmingham is noted by lord Clarendon, under the name of Bromicham (unde Brumigem), as a singularly disaffected and puritanical village.

Another writer says, Merridean, or Merriden, (from Meridian), is a village within six miles of Coventry, and is supposed to be the centre of England. Hence arose a common phrase, "send him to Coventry," i. e. enclose him, or debar him of the society of his fellow men, &c. The former origin, however, seems the most probable.

IT'S AN ILL WIND THAT BLOWS NO ONE GOOD!

Antiquarians generally agree, that this phrase has a Cornish origin. The coast of Cornwall is, perhaps, the most disastrous to the mariner of any, and what makes it still more lamentable, the Cornish people, (not even excepting the more intelligent classes), look upon the plunder of a wreck as a birth-right. If the wind blows hard, thousands are immediately on the look out, impatient for their prey, and if any one makes the common place remark, of "it's boisterous weather, neighbour," or "it's a boisterous morning;" the very general reply is, "it's an ill wind that blows Cornwall no luck!" and from hence arose the common saying, "it's an ill wind that blows no one good!"

WE'LL NOT CARRY COALS!

This saying, so common in the northern counties, takes its origin from the following anecdote:

"Three soldiers, in the 15th century, a German, a Scot, and an Englishman, being condemned to be hanged, in the low countries, for plunder, their lives were begged—the "benefit of clergy,"* in that part of the world, by persons who had occasion for their services. A brick-maker saved the German's life, that he might help him in his business; and the culprit thanked his stars. The Scot was taken by a brewer; and he only covenanted, that he should not be compelled to make small beer. When the Englishman's turn came, a collier appeared to demand him, dressed in the costume of the mine—grim, black, and sooty: the Briton, looking at him for a time, coolly observed, that he had not been used to carry coals, and that the law had better take its course! hence came the saying, "we'll not carry coals," half-proverbially used by Shakespeare, and others, to signify the utterer would not put up with indignity.

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* See Benefit of Clergy.

NE SUTOR ULTRA CREPIDAM.

"Ne sutor ultra crepidam," owes its origin to this practice of Apelles. A shoemaker having found fault with a slipper, Apelles corrected the fault, which the shoemaker observing the next time he saw the picture, proceeded to remark upon the leg: when Apelles, springing from behind the canvass, desired him, in wrath, "to stick to his last."

THOSE WHO HAVE GLASS HEADS SHOULD BE CAREFUL HOW THEY THROW STONES!

A great many of our phrases and sayings, take their data from the reign of our James the First, and some of them originated from that sapient monarch himself: this is one of them.

On that monarch's accession to the English throne, London swarmed with Scotch adventurers, who were continually hovering about the court, and very generally succeeded (maugre the obstacles that were opposed to them by the English courtiers), in gaining the monarch's favour, as well as employ. This gave great umbrage to the chevaliers of the court, and particularly to the gay and sprightly Buckingham himself, the principal favourite of the king. His mansion, which was in Saint Martin's Fields, was famed for its multiplicity of windows, and was denominated, by the wags of the day, the Glass House. Buckingham, with others of his fraternity, took every opportunity of annoying, in the most mischievous manner, the poor Scotchmen; indeed, it was not confined to the court; they were considered intruders, consequently fair game. Missiles were even resorted to; among the rest, was a tin tube of a portable size, through which the assailants could propel with their mouths, a small pebble, or stone; it was somewhat similar to what the boys of the present day call a Pea Shooter. Buckingham not only winked at this annoyance, but with others of his grade, adopted it; whether from want of dexterity, or otherwise, it is not said, but the persecuted Caledonians found him out, and by the way of retribution, broke his windows! The favourite complained to his royal master, but the wary Scot had been beforehand with him, and on stating his complaint, the monarch replied, "those who live in glass houses, Steenie,* should be careful how they throw stones!" Hence originated the common saying, "those who have glass heads, should be careful how they throw stones."

COMMEND ME TO SUCH A FRIEND.

I. e. tell him, I am his humble servant; originated in the word *commendatus*, in the "Doomsday Book," meaning one who lived under the patronage of a great man.

TO PAY A SHIP'S SIDE.

From *pix*, pitch, distorted into *poix*, and pronounced *pay*; hence the expression, "here's the devil to pay, and no pitch hot!

WHEN ROGUES FALL OUT, HONEST MEN COME BY THEIR OWN!

This saying originated with the great Sir Matthew Hale. A plaintiff and a defendant, who previous to their assuming those characters had rowed in the same boat, had a matter at issue, tried before that upright judge; when it came out in evidence that the property they were contending for, had originally come into their possession by unjust means; and, that the real owner had been ruined by their joint concurrence. It was then Sir Matthew made use of the saying, "when rogues fall out, honest men come by their own." The trial was quashed, and the right owner was put in possession of his property.

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* A familiar name by which he invariably addressed Buckingham.

THE BITER'S BIT!

This saying originated from bishop Tonstall, in the reign of Henry 8th, who was far fonder of burning books than men, having employed an agent on the continent, where the bishop was travelling to buy up the works of Tindal, the sectarist.

This agent was secretly a Tindalist, and communicated the circumstance to Tindal himself, who was at that period residing at Geneva. Tindal was highly pleased at the circumstance, for he had long been desirous of printing a corrected edition, but his poverty prevented him: he had also, a quantity of the first edition by him, which he had now an opportunity of turning into cash. The agent was very industrious, and furnished the bishop with an immense quantity; the latter was highly pleased, paid the money, and had the books burnt in Cheapside. Tindal brought out his second edition, sent his agents to London, where he had many secret followers, and consequently, sold many of his books.

One of these agents was detected, and taken before the chancellor, who promised him a pardon, on condition of his giving up the principal in the transaction. The man agreed, and named bishop Tonstall! that in consequence of the latter having bought up all that he could lay his hands on of the first edition, they had been able to distribute a second; and which, they could not possibly have effected without the assistance of the bishop. "I'faith." exclaimed the chancellor, turning round to some of the council, "I must confess the biter's bit." The man was pardoned, and the saying has continued to this day.

A BIRD IN HAND 'S WORTH TWO IN THE BUSH!

This originated from the following circumstance: Will Somers, the celebrated jester to Henry 8th, happening to call at my Lord Surry's, whom he had often, by a well-timed jest, saved from the displeasure of his royal master; and who consequently was always glad to see him, was on this occasion ushered into the aviary, where he found my Lord, amusing himself with his birds.

Will, happening to admire the plumage of a king-fisher—"By my Lady," said Surry, "my prince of wits, I will give it you." Will skipped about with delight, and swore by the great Harry, he was a most noble gentleman. Away went Will with his king-fisher, telling all his acquaintance whom he met, that his friend Surry had just presented him with it. Now it so happened that my Lord Northampton, who had seen this bird the day previous, just arrived at my Lord Surry's as Will Somers had left, with the intention of asking it of Surry, for a present to his (Northampton's) mistress. Great was his chagrin, on finding the bird gone. Surry, however, consoled him with saying, that "he knew Somers would restore it him, on he (Surry) promising him *two* another day." Away went a messenger to the prince of wits, whom he found in raptures with his bird, and to whom he delivered his Lord's message. Great was Will's surprise, but he was not to be bamboozled by even the Monarch himself. "Sirrah," says he "tell your master that I am obliged for his liberal offer of two for one; but that I prefer one bird in the hand to two in the bush!" Hence originated this much repeated saying.

THE PROOF OF THE PUDDING IS IN THE EATING!

That James the First was a pedant is well known to all literary men; but that he also professeed a knowledge of the culinary art, may have been thought unworthy of a page in history. Buckingham, his favourite, was not only a regular *bon vivant*,* but availed himself of his royal master's *penchant*, as one of the means of securing that favour which he ultimately enjoyed. It happened one day when dining with Buckingham, that a discussion on the merits of various viands took place, some of the most costly and delicious then being before them; one of which, was particularly recommended by Buckingham to his Majesty, as being superior to any other. "It may be so, Stenie,†" replied the king, "but the prufe of a gude thing is in the eating on't, so here's at it!"

THROWING A TUB TO THE WHALE.

The Greenland vessels, and indeed the South Sea vessels, are sometimes (especially after stormy weather) so surrounded with whales, that the situation of the crew becomes dangerous. When this is the case, it is usual to throw out a tub, in order to divert their attention; when the marine monsters amuse themselves in tossing this singular sort of a play-thing into the air, to and fro, as children do a shuttle-cock. Their attention being drawn, every sail is hoisted, and the vessel pursues its course to its destination. Hence came the saying, "Throwing a Tub to the Whale!"

THE DEVIL TERMED "THE LAWYERS' PATRON!"

Saint Evona, a lawyer of Britain, went to Rome to entreat the Pope to give the lawyers a patron; the Pope replied, that he knew of no Saint not disposed of to some other profession. His Holiness proposed, however, to Saint Evona, that he should go round the church of St. Giovanni de Laterano, blindfold, and after saying a certain number of ave-marias, the first Saint he laid his hand on should be his patron. This the good old lawyer undertook, and at the end of his ave-marias, stopped at the altar of St. Michael, where he laid hold, not of the Saint, but unfortunately of the Devil, under the Saint's feet, crying out, "This is our Saint, let him be our patron!"

AS MERRY AS A GREEK!

This proverb obtained existence since the subjugation of the country by Mahomet the Second, in 1455. Patrick Gordon, in a work published 77 years ago, thus writes—"The Greeks (most famous of old both for arms and arts, and every thing else that's truly valuable) are so wonderfully degenerated from their forefathers, that instead of those excellent qualities, there is nothing to be seen among them but the very reverse. There is, nevertheless, no people more jovial and merrily disposed, being so much given to singing and dancing, that it is now become a proverbial saying, 'As merry as a Greek.'"

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* See Correspondence of Sir James Melvil.

† A familiar name by which James used to address Buckingham.

DIAMOND CUT DIAMOND!

The Diamond is the hardest substance in nature, and hence there is no way of grinding or polishing diamonds but by acting upon them with their own powder, which is obtained by laborious rubbing of them one against another. Hence the phrase of "Diamond cut Diamond," so generally applied when cunning and dexterity come in contact.

PUT A BEGGAR ON HORSEBACK, AND HE'LL RIDE TO THE DEVIL!

A century ago, there existed in Scotland a class of privileged persons, or Beggars, called Blue-gowns. These itinerants were a very hardy race, and from the knowledge they attained of the country from their ramblings, were often employed as messengers. Every village and every mansion had its Blue-gown; the secrets of the laird, and of his fair daughter, were alike known to him. In every case of importance, whether to the magistracy, to the mid-wife, or to the post-office, the Blue-gown was the Mercury employed. Every cross-cut, by-path, and winding of the country, was better known to him than it was to any of the Scottish lieges; indeed, he was the oracle of the locality in which he vegetated,—the lover's messenger, the laird's confidant, and the gossip's chronicler. His privileges were also greater than any; for what would get the Blue-gown reprimanded, would get another transported. In his ramblings he did not always use his own extremities, but would sometimes make free with a neighbour's *horse*, or, when he could not do that, would avail himself of one of the half wild stragglers with which Scotland abounded at that period. In fact, when the Blue-gown was supposed to be in the north, he would be in the west; and when he was considered to be on some distant errand, he would suddenly make his appearance before the astonished parties. Of course, his knowledge of the cross country, and his four-legged assistant, gave him this celerity. Hence, when the laird wanted a special messenger, Blue-gown was employed, and "Put the beggar on horseback!" was the charge given, and from whence originated the common saying,—"Put a beggar on horseback and he will ride to the devil!"

HE IS GONE TO POT!

A tailor of Sarmacand, living near the gate that led to the burying place, had, by his shop-board, an earthen Pot, hanging on a nail, into which he threw a little stone when any corpse was carried by; and at the end of every moon, he counted the contents of his pot, in order to ascertain the number of the deceased. At length, the tailor died himself; and some time after, one that was unacquainted with his death, observing his shop to be deserted, enquired what was become of him. One of the neighbours answered, "the tailor is gone to the Pot as well as the rest."

AS DRUNK AS DAVID'S SOW!

A common saying, which took its rise from the following circumstance:—David Lloyd, a Welshman, who kept an alehouse at Hereford, had a living Sow with six legs, which was greatly resorted to by the curious: he had also a wife much addicted to drunkenness; for which he used sometimes to give her due correction. One day, David's wife having taken a cup too much, and being fearful of the consequences, turned out the sow, and laid down to sleep herself sober. Company coming to see the sow, David ushered them into the stye, saying, " There is a sow for you! Did any of you ever see such another ?"—all the while supposing the sow to have been there. To which some of the company, seeing the state the woman was in, replied, " that it was the drunkennest sow that had ever been beheld ;"—whence the woman was ever after called " David's Sow."

GIVE US A TOAST!

It happened on a public day at Bath, a celebrated beauty of those times was in the cross-bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank health to the company. There was in the place a gay fellow, half-fuddled, who offered to jump in, and swore " Tho' he liked not the liquor, he would have the Toast !" He was opposed in his resolution; yet this whim gave foundation to the present honour, which is done to the lady or gentleman we mention in our liquors, and has ever since been called a Toast.

LADY IN THE STRAW.

The situation of a " Lady in the Straw" has something in it pleasing and dignified; she commands at once our admiration and respect. It has puzzled many to know from whence this expression took its rise, others have attributed it to, and which is most probably correct, the state of the blessed Mary, when she brought forward the child Jesus in the stable. The Roman church have always made a point of introducing these sayings, that every thing more or less might keep pace with the New Testament.

So late as Henry the Eighth's time, there were directions for certain persons to examine every night the Straw of the king's bed, " that no daggers might be concealed therein."

Again—Formerly when the kings of France quitted Paris to reside elsewhere, the Straw of their beds and their chamber belonged to the poor of the Hospital, Hotel Dieu. This anecdote proves that former kings of France were no better bedded than felons in the dungeons of our days.

SHE IS IN HER WILLOWS.

" The Willow," old Fuller says, " is a sad tree, whereof such who have lost their love make their mourning garlands; and we know that exiles hung up their harps upon such doleful supporters. The twigs hereof are physick to drive out the folly of children. This tree delighteth in most places, and is triumphant in the Isle of Ely, where the roots strengthen their banks, and the top affords fuel for their fire. It groweth incredibly fast, it being a bye-word in this county (Cambridge) that ' the profit by willows will buy the owner a horse before that by other trees will pay for his saddle.' Let me add, that if greene ashe may burn before a queen, withered willows may be allowed to burne before a lady." The old saying, " She is in her Willows," is here illustrated; it implies the mourning of a female for her love.

NEVER LOOK A GIFT HORSE IN THE MOUTH!

This very familiar, and often repeated saying, takes its origin from a circumstance which occurred many years ago in the vicinity of Carlisle. " Two farmers, who had been neighbours for many years, and who had lived upon very friendly terms, mutually agreed, that which ever died first, should leave to the other a valuable consideration, not specifying, however, what it was to be. The one was called Martin Timson, and the other David Dean. David was called away first, and bequeathed to Martin a favourite Horse. When it was communicated to the latter he manifested a great deal of disappointment, and observed, that "he did expect something better than an old horse." "Not so old neither," said the party who had brought him the information. A dispute now arose about the age, and it was agreed to go to the stable and examine it. Martin went up to the horse's head, and in the act of opening its mouth to look at its teeth, the horse made a snatch and bit his nose off! A mortification in a few hours ensued, and strange to say, Martin followed David to the grave. Hence came the saying "Never look a Gift Horse in the Mouth!"

GIVE HIM A BONE TO PICK!

This saying probably took its rise from a custom at marriage feasts, among the poor in Sicily, when, after dinner, the bride's father gives the bridegroom a bone, saying, "Pick this bone, for you have undertaken to pick one more difficult."

I'LL SET YOU DOWN IN MY BLACK BOOK!

The Black Book was a book kept by the English monasteries, in which a detail of the scandalous enormities practised were entered, for the inspection of visitors under Henry 8th, in order to blacken them, and hasten their dissolution. Hence the vulgar phrase, "I'll set you down in my Black-book."

SECTION XVI.

WITCHCRAFT, SUPERSTITION, SURGERY, CRANIOLOGY, CLASSICAL TERMS, &c.

WITCHES AND WITCHCRAFT.

"To whom all people far and near,
On deep importance do repair;
When brass and pewter hap to stray,
And linen slinks out of the way:
When geese and pullet are seduc'd,
And sows of sucking pigs are chous'd;
When cattle feel indisposition,
And need th' opinion of physician;
When butter does refuse to come,
And love proves cross and humoursome;
To her with questions and with urine,
They for discov'ry flock, or curing."
Hudibras.

Magic was formerly studied by most persons. It was used to render persons unfit for amorous pleasure; was employed in ligatures to cure diseases; and the Visigoths used to steal the Sarcophagi of the dead for this purpose. But the application of magic was endless. There were two kinds which obtained notice in this country: one, that of scientific sorcery, derived from the Arabians in Spain, and consisting of judicial astrology, divination by horoscopes, cups, glasses, mirrors, swords, &c.; and the other witchcraft of northern origin, implying direct communication with fiends. Augury, formed part of the science of our Anglo-Saxon witches; and it is expressly denominated the old augury. The Sabbath of Witches was supposed to be a nocturnal assembly on a Saturday, in which the devil was said to appear in the shape of a goat, about whom they made several dances, and performed magical ceremonies. They had their cauldrons into which they cast various ingredients, at the same time telling and making hideous noises:—

> " Round about the cauldron go;
> In the poison'd entrails throw,—
> Toad that under the cold stone,
> Days and nights, has thirty-one,
> Swelter'd venom, sleeping, got,
> Boil thou first i' the charmed pot!"

In order to prepare themselves for this meeting, they took several soporific drugs; after which they were fancied to fly up the chimney, and to be spirited and carried through the air, riding on a switch to their Sabbath assemblies. The property of conveyance was communicated to broomsticks, by rubbing them with a peculiar ointment. A cat,

("Thrice the brinded cat hath mewed.")

an animal highly revered by the Egyptians and Romans, was a *sine qua non;* and Knighton mentions persons accused of keeping devils in the shape of cats. They had particular instruments which they used in their arts, in cure of the headache, &c. The Anglo-Saxon witches practised the ancient augury; they even retained the ancient art of divination, by cutting up victims.

We find, that if a lover could not obtain his fair object, he caused her to be bewitched; that witches were brought out to enchant the engines of besiegers; that favour was supposed to be granted by witchcraft; that the practice was firmly supposed to be the cause of extraordinary actions, and made the subject of accusation from malice. In fact, the clergy made it a means of intimidating and governing the laity, in the manner of the inquisition, by charging enemies with it, and so excommunicating them, and endangering their lives and property.

We see horse-shoes, owls, hawks, &c. nailed on doors. This was one Roman method of preventing witchcraft. Brand mentions various other modes. The trial by immersion was an abuse of the cold water system. The right hand was tied to the left foot, and the left hand to the right foot. If they swam, they were strongly suspected, and exposed to the stronger trial. It would be utterly impossible, in a limited work like this, to give the contents of the two large quartos forming the "Popular Antiquities; this article, therefore, with some particular superstitions which will follow it, must suffice.

DEATH WATCH.

Among the popular superstitions, which the illumination of modern times has not been able to obliterate, the dread of the Death-watch may be considered as one of the most predominant, and still continues to disturb the habitations of rural tranquility with absurd apprehensions. It is chiefly in the advanced state of spring that this little animal (for it is nothing more) commences its rounds, which is no other than the call or signal by which the male and female are led to each other, and which may be considered as analogous to the call of birds, though not owing to the voice of the insect, but to its beating on any hard substance with the shield or forepart of its head. The prevailing number of distinct strokes which it beats is from seven to nine, or eleven, which very circumstance may still add in some degree to the ominous character it bears among the vulgar. These sounds or beats, which are given in pretty quick succession, are repeated at uncertain intervals, and in old houses, where the insects are numerous, may be heard almost at any hour of the day, especially if the weather be warm.

The insect is so nearly of the colour resembling decayed wood, that it may for a considerable time elude the search of an enquirer. It is about a quarter of an inch in length, and is moderately thick in proportion; and the wing shells are marked with innumerable irregular variegations of a lighter or grayer colour than the ground colour. Such, reader, is the important Death-watch!

BANSHEE.

"Hence in green Erin
The old woman comes."

The Banshee is a species of Aristocratic fairy, who, in the shape of a little hideous old woman, has been known to appear, and heard to sing in a supernatural and mournful voice under the windows of great houses, to warn the family that some of them are soon to die. In the last century, every great family in Ireland had a Banshee, who attended regularly, but latterly their visits and songs have been discontinued!

APPARITION!

These appearances, rather unfortunately for the credit of the marvellous stories connected with them, have usually been seen at the stillest hour of night, in lonely places, and are observed to shun the presence of any witness, except the single person to whom they address themselves. Hence then their name, which differs but a little in orthography, from *A-pair-1-shun*, and which was originally applied to them!!

MERMAID.

"Hail foreign wonder, that these climes ne'er bred!"
Comus.

"Do you put tricks upon us with savages, and men of Inde?"
The Tempest.

The "British Chronologist" informs us, that a fish resembling a Man, was, in the year 1205, taken off the coast of Suffolk, and was kept alive for six months!

The Yankees, in modern times, however, have given us equally astounding information, and were kind enough to manufacture John Bull one of these amphibious animals, and amused John's gullibility by an exhibition of it some few years ago in Bond Street, but it would not do.

The Mermaids were in former times considered as the agents of witches, and were employed in divers errands to the watery deep.

The term is derived from *Mere*, a lake, water, or sea. For instance, there is Wittlesea-Mere in Cambridgeshire, and Winder-Mere in Cumberland. The following *Information Extraordinary*, will perhaps prove interesting to the reader:—

"The Lords of the Admiralty, it is said, have lately received proposals (accompanied with an accurate model, which fully explains the idea), for introducing an entire new invention, by which those extra-rare marine productions—Mermaids and Mermen, may be taken alive. The machine is a sort of floating Gin-trap, which is to be baited with a Comb, mechanically attached to a Mirror, or Looking-glass! The projector proposes, when a sufficient number of either sex shall be taken, that a nautical academy shall be established in one of the sea-ports, wherein an attempt may be made to give them so much of a marine education, on the Lancasterian plan, as may render them highly serviceable to the British navy. The Men to be distributed among the guard-ships; and the Maids to attend and keep clean the Telegraph-houses, light the fires in the Light-houses, and snuff the lights on the floating beacons. In case of good behaviour, they are to be indulged occasionally with liberty to visit their relations and friends.

"As the latter part of the proposed services are more immediately under the direction of the Elder Brethren of the Trinity House, their Lordships have been pleased to promise to commune with that honourable body on so promising a scheme!"

BROWNIES.

Some have compared this class of imaginary beings (states Armstrong's Gaelic Dictionary), to the satyrs of the ancients; but without reason, since they had no disposition or point of character in common, excepting a fondness for solitude, which the Brownie possesses only at certain seasons of the year. About the end of the harvest he became more sociable, and hovered about farm-yards, stables, and cattle-houses. He had a particular fondness for the products of the dairy, and was a fearful intruder on milk maids, who made regular libations of milk or cream, to charm him off, or to procure his favour. He could be seen only by those who had the second sight; yet I have heard of instances where he made himself visible to those who were not so gifted, He is said to have been a jolly, personable being, with a broad blue bonnet, flowing yellow hair, and a long walking staff. Every manor-house had its *ùruisg*, or brownie, and in the kitchen, close by the fire, was a seat which was left unoccupied for him. The house of a proprietor on the banks of the Tay is, even at this day, believed to have been haunted by this sprite, and a particular apartment therein has been for centuries called brownie's room. When irritated through neglect, or disrespectful treatment, he would not hesitate to become wantonly mischievous. He was, notwithstanding, rather gainly and good-natured than formidable. Though, on the whole, a lazy lounging hobgoblin, he would often bestir himself in behalf of those who understood his humours, and suited themselves thereto. When in this mood, he was known to perform many arduous exploits in the kitchen, barn, and stable *(nec cernitur ulli)*, with marvellous precision and rapidity. These kind turns were done without bribe, fee, or reward, for the offer of any of these would banish him for ever. Kind treatment was all that he wished for, and it never failed to procure his favour.

In the northern parts of Scotland, the brownie's disposition was more mercenary. Brand, in his description of Zetland, observes, that "not above forty or fifty years ago, almost every family had a brownie, or evil spirit so called, which served them, to which they gave a sacrifice for his service; as when they churned their milk, they took a part thereof, and sprinkled every part of the house with it, for brownies's use; likewise, when they brewed, they had a stone, which they called "brownie's stane," wherein there was a little hole, into which they poured some wort for a sacrifice to brownie.

"They also had stacks of corn, which they called "brownie's stacks," which, though they were not bound with straw, or any way fenced, as other stacks used to be, yet the greatest storm of wind was not able to blow any straw off them.

"The brownies seldom discoursed with man, but they held frequent and affectionate converse with one another.

"They had their general assemblies too; and on these occasions they commonly selected for their rendezvous the rocky recesses of some remote torrent, whence their loud voices, mingling with the water's roar, carried to the ears of wondering superstition, detached parts of their unearthly colloquies."

SPITTING!

Spitting, according to Pliny, was superstitiously observed in averting witchcraft, and in giving a shrewder blow to an enemy. Hence seems to be derived the custom our bruizers have of Spitting in their hands, before they begin their fight. Several other vestiges of the superstition relative to fasting Spittle *(Fascinationes saliva jejuna repelle veteri superstitione creditum est. Alex. at Alex.)* mentioned also in Pliny, may yet be traced among our vulgar. Boys have a custom *(inter se)* of spitting their faith when required to make asseverations in a matter of consequence. In combinations of the colliers, &c. in the north, for the purpose of raising their wages, they are said to spit upon a stone together, by way of cementing their confederacy. We have, too, a kind of popular saying, when persons are of the same party, or agree in sentiments, "they spit on the same stone."

THE HOUSE LEEK,

Was also common in witchcraft, and it is usual even now, in the north of England, to plant it upon the top of cottage houses. The learned author of *Vulgar Errors*, informs us, that it was an ancient superstition, and this herb was planted on the tops of houses, as a defensative against lightning and thunder.—*Quincunx*, 126.

CITRON.

> "Nor be the citron, Media's boast, unsung,
> Though harsh its juice, and lingering on the tongue.
> When the drug'd bowl, 'mid witching curses brew'd,
> Wastes the pale youth by stepdame hate pursued,
> Its powerful aid unbinds the muttered spell,
> And frees the victim from the draught of Hell."
>
> *Sotheby's Virgil's Georgics.*

The juice of the citron was used by the ancients as an antidote to, and against poison: hence it became esteemed as a preventive to the effects of witchcraft; at least, when the bewitched party were supposed to have imbibed poison, or any deleterious drug, through the agency of witches.

In our day the juice of the citron is used in chemistry, and is called Citric Acid.

WATER ORDEAL.

It was formerly a custom in several countries to weigh those that were suspected of magic, it being generally imagined that sorcerers were specifically lighter than other men. This was the origin of the practice of throwing the accused person into water; when, if his body floated upon the surface, he was convicted of witchcraft and burnt, but if it sunk to the bottom he was acquitted.* M. Ameilhon has published a curious paper in the 37th vol. of the Memoirs of the Royal Academy, on this particular subject, in which he endeavours to show the probability that some of these miserable persons did actually float on the water. He states, that among tne multitude of persons subject to hysteria, and other similar complaints, there are several who *cannot* sink in the water; and hence he concludes that the pretended magicians and sorcerers who floated when tried by the water ordeal, were persons deeply affected with nervous disorders. Pomme, the celebrated French physician, in his *Traité des Affections Vapoureuses,* supports the same opinion.

DISSECTION.

It is said that Democritius, a philosopher of Abdera, while dissecting a brute, was surprised in the act by Hippocrates, who expressed himself greatly astonished that his friend could be guilty of so base an action, as it was considered nothing less than a contempt of the works of the Deity. Hippocrates added, that it was fortunate no other person witnessed his impiety. This is said to be the first dissection on record.

CIRCULATION OF THE BLOOD.

The celebrated Harvey, in the year 1628, published his discovery of the circulation of the blood, which was of the most importance to physic of any that was ever made, and acquired him an immortal name. Nevertheless there are others who contend for the glory of this important discovery. Leonicenus says, that Fran. Paoli Sarpi, a Venetian, discovered the circulation, but durst not publish his discovery for fear of the inquisition; that he therefore only communicated the secret to Fab. ab Aquapendente, who, after his death, deposited the book he had composed on it in the library of St. Mark, where it lay a long time, till Aquapendente discovered the secret to Harvey, who then studied under him at Padua, and who, upon his return to England, a land of liberty, published it as his own But Sir George Ent has shewn, that Father Paul received the first notion of the circulation of the blood from Harvey's book on that subject, which was carried to Venice by the ambassador of the republic at the court of England. As a benefactor of mankind, he is, as Hume proceeds, " entitled to the glory of having made, by reasoning alone, without any mixture of accident, a capital discovery in one of the most important branches of science. He had also the happiness of establishing at once this theory on the most solid and convincing proofs; and posterity has added little to the arguments suggested by his industry and ingenuity. His treatise of the circulation of the blood is farther embellished by that warmth and spirit which so naturally accompany the genius of invention. This great man was much favoured by Charles I., who gave him the liberty of using all the deer in the royal forests for perfecting his discoveries on the generation of animals. It was remarked, that no physician in Europe, who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine of the circulation of the blood, and that his practice in London diminished extremely, from the reproach drawn upon him by that great and signal discovery. So slow is the progress of truth in every science, even when not opposed by factious or superstitious prejudices." He died in 1657, aged 79. As to the velocity of the circulating blood, and the time wherein the circulation is completed, several computations have been made. By Dr. Keil's account, the blood is driven out of the heart into the aorta with a velocity which would carry it twenty-five feet in a minute; but this velocity is continually abated in the progress of the blood, in the numerous sections or branches of the arteries, so that before it arrive at the extremities of the body, its motion is infinitely diminished. The space of time wherein the whole mass of blood ordinarily circulates, is variously determined; some state it thus, supposing the heart to make two thousand pulses in an hour, and that at every pulse there is expelled an ounce of blood, as the whole mass of blood is not ordinarily computed to exceed 24 pounds, it must be circulated seven or eight times over in the space of an hour. The quantity of blood taken in the heart, and expelled therefrom into arteries, by successive pulsations, in the course of 24 hours, has been lately estimated by Dr. Kidd at 24¾ hogsheads in an ordinary man, and 8000 hogsheads in a large whale. So that the whole mass of blood, in such a man, reckoning at 55 pints, passes 288 times through his heart daily, or once in five minutes, by 375 pulsations, each expelling about 1½ oz. of blood, or about three table spoonsful in a minute.

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* See Dead Sea.

CRANIOLOGY, &c.

The origin of this art is attributed by an author, who has lately published a dissertation upon the subject, to one John Rohan de Retham, who published a tract thereon, in the year 1500. That the modern discovery is about 300 years too late, is, he tells us, evident from this tract. The terms in both are the same, generally ending in *iva*. The local seats of the mind are as determinately indicated in each. The ancient German speaks of the '*cellula imaginativa, cellula communis sensus, cellula estimativa, seu cogitativa, et rationalis, cellula memorativa*, &c. The fable is, therefore, as obsolete as it is absurd; and presents but the "organic remains" of a craniology exploded more than 300 years ago.

Donna Olivia Sabuco de Nantes, a native of Alcarez, possessed an enlightened mind. She had a knowledge of physical science, medicine, morals, and politics, as her writings abundantly testify. But what contributed the most to render her illustrious, was her new physiological system, which was contrary to the notions of the ancients. She established the opinion, that it is not the blood which nourishes the human body. This system which Spain did not at first appreciate, was warmly embraced in England, and we now receive, says the Spanish writer, from the hands of strangers as their invention, what was, strictly speaking, our own. Fatal genius of Spain! before any thing to which thou givest birth can be deemed valuable, it must be transferred to strangers. It appears that this great woman assigned the *brain* as the only dwelling for a human soul; in this opinion Descartes afterwards coincided, with this difference only, that she conceived the *whole* substance of the brain to be the abode of the soul. and he confined it to the *pineal gland*. The confidence of Donna Olivia in her own opinions was so great, and her determination in vindicating them so powerful, that, in her dedicatory letter to the Count de Barajas, President of Castile, she entreated him to exercise all his authority among the learned naturalists and medical men in Spain, to convince them that their heresies were inaccurate, and she could prove it. She flourished in the reign of Philip 2d.

VENEREAL DISEASE.

This calamitous disease was brought into Europe in the first voyage of Columbus,* and broke out in the French army in Naples, 1494; whence the French term *mal de Naples:* in the Netherlands and England, it obtained the appellation of *mal de France;* in the latter country, it is said to have been known so early as the 12th century; about the same period too, at Florence, one of the Medici family died of it.

ST. VITUS'S DANCE.

It is related, that after St. Vitus and his companions were martyred, their heads were enclosed in a church wall, and forgotten; so that no one knew where they were, until the church was repaired, when the heads were found, and the church bells began to sound of themselves, and those who were there to *dance*, and their bodies to undergo strange contortions, and which circumstance has since supplied a name to a disorder peculiar to the human frame, known by "St. Vitus's Dance."

SMALL POX.

The first who introduced innoculation into Europe was Immanuel Timonis, a Greek physician at Constantinople, who voluntarily communicated the art to the universities of Oxford and Padua, of which he was a member.

VACCINATION.

To the discovery of this great blessing we are indebted to the late Dr. Francis Jenner, of the city of Gloucester, to whom a monument is erected in St. Paul's Cathedral.

GREY HAIR.

The *Medical Adviser* states—"Some hypotheticals, among whom is a modern periodical, confidently assert, that the cause of Grey Hair is a contraction of the skin about the roots of it, and from this cause suppose that polar animals become white; the cold operating as a contracting power. If this argument were true, we should be all grey if we happened to be exposed to a hard frost! There are fewer grey people in Russia than in Italy or Arabia; for the Russians having more generally light-coloured hair, do not so often or so soon feel the effects of the grizzly fiend as those whose hair is black or dark. Cold, therefore, is nonsense; it assuredly cannot be contraction at the roots of the hairs. Has not the hair of individuals labouring under certain passions become grey in one night? Were these suffering from cold? rather, were they not burning with internal feeling? Sudden fright has caused the hair to turn grey; but this, as well as any other remote cause, can be freed from the idea of operating by cold or contraction.

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* See Colombia.

Our opinion is, that the *vis vitae* is lessened in the extreme ramifications of those almost imperceptible vessels destined to supply the hair with colouring fluid. The vessels which secrete this fluid ceases to act, or else the absorbent vessels take it away faster than it is furnished. This reason will bear argument; for grief, debility, fright, fever, and age, all have the effect of lessening the power of the extreme vessels. It may be said in argument against this opinion, that if the body be again invigorated, the vessels ought, according to our reasoning, to secrete again the colouring fluid; but to this we say, that the vessels which secrete this fluid are so very minute, that upon their ceasing their functions they become obliterated, and nothing can ever restore them."

LIVER COMPLAINTS IN INDIA.

Most people, says the *Medical Adviser*, suppose that it is the heat of the climate in the East Indies that produces so many liver complaints: this is not alone the cause; the Brazils are much hotter, yet these diseases are not by any means so frequent. It is also supposed that free-living is the cause, but is refuted by the fact, that mere water-drinkers will be affected in common with wine-bibbers, and dogs that go from Europe to India will, in the same profusion of numbers, as men, contract a disease of the liver. The opinion of the natives is, that this formidable complaint is occasioned by the quality of the water, and with this opinion we agree. People going to India should look to this point; they should boil the water which is for drink, and then filter it.

ANATOMICAL WAX FIGURES.

Madamoiselle de Beheron, the daughter of a Parisian surgeon, was the first who invented Anatomical Figures of Wax and Rags. She modelled her imitations upon corpses, and they were executed with such perfection, that Sis William Pringle, on seeing them, said, "they wanted nothing but the smell."

WARTS, AND A RECIPE FOR THEIR CURE.

Warts are sometimes the effect of a particular fault in the blood, which feeds and extrudes a surprising quantity of them. This happens to some children, from four to ten years old, and especially to those who feed most plentifully on milk, or milk meats. They may be removed by a moderate change in their diet, and pills made of equal parts of rhubarb and compound extract of colocynth. But they are more frequently an accidentally disorder of the skin, arising from some external cause. In this last case, if they are very troublesome in consequence of their great size, their situation, or their long standing, they may be destroyed. 1. By tying them closely with a silk thread, or with a strong flaxen one waxed. 2. By cutting them off with a sharp scissors, and applying a plaister of a diachylon with the gum over the cut wart, which brings on a small suppuration, that may dissolve or destroy the root of the wart. 3. By drying, or, as it were, withering them up by some moderately corroding application, such as that as the milky pieces of purslain, of fig leaves, of swallow wort, or of spurge.

But, besides, them corroding vegetable milks being procurable only in summer, people who have very delicate thin skins, should not make use of them, as they may occasion a considerable and painful swelling. Strong vinegar, charged with as much common salt as it will dissolve, is a very proper application to them. A galbanum and sal ammoniac, which being kneaded up well together and applied, seldom fails of destroying them. The most powerful corrosives should never be used without the direction of a surgeon, and even then it is full as prudent not to meddle with them, any more than with actual cauteries. We have lately seen some very tedious and troublesome disorders and ulcerations of the kidneys ensue the application of a corrosive water, by the advice of a quack. Cutting them away is a more certain, a less painful, and a less dangerous way of removing them.

CÆSARIAN OPERATION.

Macbeth. Thou losest labour;
As easy may'st thou the intrenchant air
With thy keen sword impress, as make me bleed;
Let fall thy blade on vulnerable crests;
I bear a charmed life, which must not yield
To one of woman born.

Macduff. Despair thy charm;
And let the angel, whom thou still hast serv'd,
Tell thee, Macduff was from his mother's womb
Untimely ripp'd!

The Cæsarian operation is of ancient date, but received its present appellation from having been performed on the mother of Julius Cæsar. From its vast importance as regards the life of both mother and child, but more particularly the former, as the latter cannot be but of secondary consideration, both as regards its real value to society, and the doubtfulness of its positive vitality, so as to secure its permanency,—it is generally superceded by one of another kind, which has for its object the positive salvation of the mother, at the expense of the child's life, called Embriotomy.

The Cæsarian operation, however, is sometimes without scruple, or hesitation, had recourse to, for instance, when the mother, whose gestation is so far advanced, as to calculate upon the child being capable of permanent animation, and whose death has been suddenly occasioned without previous disease, and where surgical attendance is immediately at hand.

LAW ON ANATOMY.

It is said, that the earliest law enacted in any country, for the promotion of anatomical knowledge, was passed in 1540. It allowed the United Company of "Barber-Surgeons" to have yearly the bodies of four criminals to dissect.

GOLDEN AGE.

The Golden Age, which we often have heard of, is an allusion to the æra when the then known world was under the dominion of a single master; and this state of felicity continued during the reign of five successive princes, viz Nerva, Trajan, Adrian, and the two Antonini. Mankind was never so happy, and it was the only

Golden Age which ever had an existence (unless in the warm imagination of the poets), from the expulsion from Eden down to this day.

EPOCHS AND ÆRAS,

Terms which constantly recur in history, and the elucidation of which belongs to the province of chronology. An epoch is a certain point, generally determined by some remarkable event, from which time is reckoned; and the years computed from that period are denominated an Æra. The birth of Christ is considered an Epoch—the years reckoned from that event are called the Christian Æra.

PROMETHEAN FIRE.

Prometheus was the son of Japetas, and brother of Atlas, concerning whom, the poets have feigned, that having first formed men of earth and water, he stole fire from Heaven, to put life into them; and that having thereby displeased Jupiter, he commanded Vulcan to tie him to Mount Caucasus with iron chains, and that a vulture should prey upon his liver continually; but the truth of the story is, that Prometheus was an astrologer, and constant in observing the stars upon that mountain, and that, among other things, he discovered the art of making fire, either by the means of *a flint*, or by *contracting the sun-beams in a glass.* Bochart will have Magog in the Scripture, to be the Prometheus of the Pagans. From the above came the term " Promethean Fire." He was the author of all the arts among the Greeks. He lived 1715 B. C.

STENTORIAN LUNGS.

When any one declaims with a stronger voice than usual we are apt to say, he possesses " Stentorian Lungs," or, he has a " Stentorian Voice." The term is derived from Stentor, an extraordinary Grecian, who had as loud a voice (according to Heathen Mythology) as fifty men.

AUGEAN STABLE.

Augeas, a King of Elis, had a stable, which would hold three thousand oxen, and had not been cleansed for thirty years. He hired Hercules to clean it, which he did by turning the river Alpheus through it. Hence is derived the classical quotation of " the Augean Stable."

GORDIAN KNOT.

This term, also used by classical speakers, is derived from Gordius, the son of a husbandman, and afterwards King of Phrygia, remarkable for tying a Knot of Cords, on which the empire of Asia depended, in so intricate a manner, that Alexander, unable to unravel, cut it with a sword.

THE PALLADIUM.

This term so often used in oratory; for instance, " The Palladium of our Liberties," is derived from a wooden image of Pallas, called Palladium, whose eyes seemed to move. The Trojans affirmed, that it fell from Heaven, into an uncovered temple; they were told by the oracle, that Troy could not be taken while that image remained there, which being understood by Dyomedes and Ulysses, they stole into the Temple, surprised and slew the keepers, and carried away the image; the destruction of the city soon followed,

PARNASSIAN SPRING.

"Drink deep, or not at all."

The Parnassian, or Castalian Spring, a term well known to the lovers of poetry, is derived from a nymph, called Castalia, who resided in Parnassus, and whom Apollo metamorphosed into a fountain; and those who drank of the waters were inspired with the Genius of Poetry.

SONS OF ESCULAPIUS.

"Throw Physic to the Dogs!
I'll none on't." *Shakspeare.*

This term, or cognomen, as applied to medical men, is derived from the Heathen Mythology, which informs us, that "Æsculapius was a son of Apollo, and the nymph Coronis; and that the care of his education was committed to Chiron, who taught him Physic, wherein he was said to be exceedingly skilful."

ANACREON MOORE.

This name, by which our delightful lyric poet (Moore) is denominated, or rather distinguished, is derived from "Anacreon, a famous lyric poet in times of yore," and was given to ours as a compliment to his genius.

SECTION XVII.

ETYMONS OF SEVERAL WORDS AND TERMS.

ADORE.

Is derived from *adorare*, and this from *ad os*, a respectful mode of salutation, by carrying the hand to the mouth.

ALLODIAL.

Allodial, or free lands, is derived from *odhal*, implying freeholds in Norway, the first being a transposition of the syllables of the latter; hence, *fee-odh, feodum, feudal*, denoting stipendiary property,—a fee being a stipend.

AMAZON.

The Amazons were a warlike women, and derived their name, says Heathen Mythology, from the Amazon river in Asia, which flowed through a territory they inhabited. They are said to have had bloody wars with their neighbours; but were at length almost destroyed by Hercules.

ADIEU!

Adieu, although admitted into the English vocabulary, is nevertheless a French word; of course signifying, farewell: it is from *ad Deum te commendo*, i. e. "I commend you to God."

> "An adieu should be heard in a sigh,
> If the tongue pours not on the ear:
> If uttered at all—on the lips it should die,
> If written—be quenched by a tear."

ALLIGATOR.

Our dictionaries supply no materials towards the etymology of this word, which was probably introduced into the language by some of our own early voyagers, to the Spanish and Portuguese settlements in the newly discovered world. They would hear the Spaniards discoursing of the animal by the name of *el lagarto*, or, the lizard; Lat. *lacerta;* and on their return home, they would inform their countrymen, that this sort of crocodile was called an alligator. It would not be difficult to trace other corrupted words in a similar way.

ANGEL.

Angel in its primitive sense, signifies a messenger, and frequently signifies men, when from the common notion of the term, it is conceived to denote ministering spirits. Angels, as celestial intelligences, have been the objects of over-curious enquiry, and of worship. Paul says, "let no man beguile you of your reward, in a voluntary humility, and the worshipping of angels, intruding into those things he hath not seen."—*Colossians* 11, 17.

ARAB.

The Arabs trace their descent from Ishmael, the son of Abraham and Hagar. These children of the tent, have always preserved their ancient name, for the word Arab signifies a robber, and robbers the Arabians always were, and still remain so.

ARTICHOKE.

When this vegetable was first introduced into this country by Mr. John Calleron, he asked a party to dine, and giving one to a gentleman greatly skilled in the vegetable kingdom, to eat, he began to devour the leaves at the wrong end, which occasioned some of the company to laugh immoderately. The gentleman observing his mistake, said, "well, I am happy as long as the error has occasioned a hearty laugh." "Yes," replied Mr. Calleron, "and egad I think also, it has been a *hearty joke!*" Hence, it is said, this vegetable received the name of Artichoke.

ALKALI.

This term, so often made use of by chemists, is of Arabian origin, and is derived from *kali*, the name of a species of vegetable, from which soda is generally extracted. If we believe Albertus Magnus, the word signifies *fœx amaritudinis*, the dregs of bitterness, the particle AL having, as he says, been added by the Arabs, with the design of expressing the superiority of the article obtained from that plant, over the plant itself.

BANTAMS.

The small fowl, designated by the name of Bantam, derives its appellation from Bantam, in the Isle of Java; and was first introduced into this country in 1683, when an embassy arrived in England from thence.

BUMPER.

Bumper is a corruption of *bon pere*, good father, i. e. the Pope, whose health was always drank by the monks, after dinner, in a full glass.

BEVERAGE.

"Drink, Stephano, 'tis a good beverage."

This term, as applied to every-day potations, is derived from the Italian, *bevere*, to drink.

BLOOD.

The word blood, is derived from the Saxon, *blot*. The month of November, was called by the Saxons, *blot-monath*, because in this month, they killed great abundance of cattle for winter store; or, according to some, for purposes of sacrifices to their deities.

BEEVER, OR BEEVOR.

"He wore his Bevor up."

The term Beever, or Bevor, as worn by the knights of old, says Dr. Meyrick, was so called in contra-distinction to the common vizor, and is derived from the Italian *bevere*, to drink. The knights, when thirsty, in the absence of a proper vessel, drank from their Bevor.

BELLEROPHON.

"Britania's bulwarks, are her wooden walls."

As this vessel, or ship of war, will have a place in history, as being that which received "Le Grand Nation's" fallen emperor as a prisoner, when he surrendered to the British nation; it is thought, the derivation of the name may not be unacceptable.

Bellerophon, son of Glaucus and Eurymedes, had the misfortune to kill his brother Pyrrhus as he was hunting, upon which, he took refuge* with Prœtus, king of Argos, whose wife, Stenobia, made him offers, which he rejected. She, stung with indifference, accused him to her husband, of attempting her chastity, on account of which, he underwent numberless misfortunes.

There is somewhat of an affecting coincidence between the mythological circumstance which gave a name to the ship, and the extraordinary man who became its inhabitant for a period; which cannot fail to strike the most indifferent reader; and especially those who were his ardent admirers.

BOH!

Fosbroke says, that this word, used to frighten children, was the name of Boh, a great general, the son of Odin, whose very appellation struck immediate panic in his enemies.

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* "I throw myself on the generosity of the British nation."
Napoleon's Letter to the Prince Regent.

BOOK.

The inhabitants of Denmark employed wood for writing their common letters, almanacks, and other things of minor importance. and as the beech was the most plentiful in that country, and used for that purpose, from the name of that wood, in their language, *bog*, they, and all the northern nations have derived the name, book. The Latin word *liber* has a similar origin.

BENEVOLENCE AND BENEFICENCE.

Benevolence and beneficence are ordinarily used as synonymous; a little attention, however, to the root, or rather roots, whence each has its rise, will serve to show, that the difference is great, and that it is highly improper to place the one instead of the other. Benevolence is compounded of *bene volo*, I wish well; beneficence of *bene facio*, I do well; and if therefore, wishing well, and doing well, are not one and the same act, the words benevolent and beneficent, are expressive of two different and distinct actions, one of the mind, the other of the body.

BAYONET.

The side arms used by infantry, and called Bayonets, are thus denominated, because they were first made at Bayonne, in France.

BOTHER.

"Don't bother me," or, do not annoy me at *both ears;* hence the corrupted word, bother.

CLOACINA.

Cloacina was a goddess, whose image Tatius, a king of the Sabines, found in the common shore, and he, on that called it, i. e. the common shore, the "Temple of Cloacina."

CYGNET.

The term cygnet, as applied to young swans, is derived from *Cycnus*, or *Cygnus*, the son of Mars, slain by Hercules, also a king of the Ligurians, who bewailing the death of Phæton, was metamorphosed into a swan.

CAROL.

We have our "Christmas Carols;" few, perhaps, know the derivation of the word. Bourne says, carol is derived from *cantare*, to sing, and *rola* an interjection of joy.

CARAVAN.

> " ——————— In Cairo's crowded streets
> The impatient merchant, wondering, waits in vain
> The Caravan, and Mecca saddens at the long delay."

It is scarcely necessary to inform the reader, that a caravan in the eastern world, signifies a number of merchants travelling in company. This they do, in order to defend themselves against the Arab robbers, which they could not do singly, or in small parties; likewise, to render one another assistance, in passing the Great Desart, should they be overtaken by the overwhelming seas of sand; as well as to assist each other, in case of their beasts of burden being overcome by fatigue and thirst.

The word Caravan is derived from *Cairo* and *Van;* or, a company from, or to Cairo. Van, i. e. forward in a body.* The whole convoy, or caravan, have oftentimes been overwhelmed, and never heard of more. A writer observes, when camels will no longer continue their journey through the desarts, all the efforts of their distressed owners prove but ineffectual to compel them; for instinct seems to inform those useful animals when any extraordinary convulsion of nature is impending; that it would be dangerous to proceed on their course. When this is the case, the Arabs, in despair, imbibe large quantities of brandy and opium, the effects of which, soon prove fatal to them, and they expire in misery by the side of their beasts.

If after travelling for several days with a scarcity of water, a caravan approaches a well within the distance of a league or two, the camels apprise their masters of the joyful circumstance, by stretching out their necks and opening wide their parched mouths to inhale the welcome freshness; for the atmosphere is usually so insufferably overpowering, and the sands below, are of such a burning nature, that the freshness of a neighbouring well inspires both man and beast with greater exertions.

COLDSTREAM GUARDS.

Coldstream, a town of Scotland, in Berwickshire. Here general Monk first raised the Coldstream Regiment of Guards, with which he marched into England to restore Charles 2nd. It is seated on the Tweed, over which is a handsome bridge, 13 miles south-west of Berwick.

COSSACK.

" And 'mong the Cossacks had been bred
Of whom we in diurnals read."—*Hudibras.*

Cossacks are a people that live near Poland; other tribes of the Russian empire are also so denominated. This name was given them for their extraordinary nimbleness; for *Cosa,* or *Kosa,* in the Polish tongue, signifies a goat. He that would know more of them, may read " La Laboreur," and " Thuldenus."

COACH.

The word Coach is derived from the village of Kotzi, near Presburg, in Hungary, where those vehicles were first made.

CRITIC.

The word critic is of Greek derivation, and implies judgment. It is presumed from the labours of modern critics, that some who have not understood the original, and have seen the English translation of the primitive, have concluded that it meant judgment in the legal sense, in which it is frequently used as equivalent to condemnation. A many of these might exclaim,

" Critiques I read on other men,
And Hypers upon them again;
On twenty books I give opinion,
Yet what is strange—I ne'er look in one."

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* We speak, and read of, the van-guard, or the forward-guard of a regiment. We also apply the term Van to a vehicle conveying merchandize.—*Ed.*

CAPUCHIN.

The monks of the order of Capuchin, took their title from wearing a cap tied under the chin—*per crasin et elisionem, cap-u-chin.*

CONSTELLATION.

The term constellation, as applied to the heavenly bodies, is derived from the Latin, *con*, together, and *stella*, a star.

CANDIDATE.

It was the custom, while the Roman republic subsisted in full vigour, for the candidates for high offices, to appear on the day of election in long white robes; intimating by this, that their characters likewise ought to be pure and unsullied. Hence the origin of our word candidate, from *candidus*, white, pure, sincere, upright, &c. In the Roman commonwealth, we are told, they were obliged to wear a white gown, during the two years of their soliciting for a place. The garment, according to Plutarch, they wore without any other clothes, that the people might not suspect they concealed money for purchasing votes; and also, that they might more easily show to the people the scars of those wounds they had received in fighting for the commonwealth. It was also unlawful to put up for any public office, unless the candidate had attained a certain age.

CORPS.

This term, as applied to a regiment of soldiers, is derived from the French word *corps*—a body. To distinguish, however, between a live body of men, and the dead body of an individual, we add the final *e* when applied to the latter.

DELF, OR DELFT.

Pipes, tiles, bricks, and the common yellow earthenware, were originally principally manufactured at Delft, in Holland, and which circumstance gave a name to all common ware of that description.

DEODAND.

From *Deo*, God—*dand*, a forfeit. Dr. Johnson, or rather Cowley, from whence the quotation is made, gives the following definition of Deodand: "a thing given, or forfeited to God, for the pacifying of his wrath, in case of any misfortune, by which any Christian comes to a violent end, without the fault of any reasonable creature." Blackstone's account is different, and more rational; he refers it, and very properly, to the humane superstition of our ancestors; and the forfeited chattel was intended, as were also the garments of a stranger found dead, to purchase masses for the soul of him, who had been snatched from the world by sudden death. Deodands at present go to the king; some to the lord of the manor.

DRUID.

Various opinions have been held respecting the origin of the word Druid; some have imagined it to come from the Celtic *Deru*, an oak. Pliny supposes it to have been derived from the Greek Δρῦς, which, also signifies an oak; and were we to compare the deity of the Druids, worshipped in the oaken forest of Anglesea, with Jupiter, the great divinity of the Greeks, we might be led to conclude, that the Druids borrowed their religion as well as their names from the

Greeks, did we not recollect that no Grecian colony ever came to Britain, and therefore, that to the former, the religion and language of the latter, must have been unknown: others derive the word Druid from the ancient British *Tru-wis*, or *Trou-wys*, which may be rendered wise men; whilst others suppose it to have its origin in the Saxon, *Dru*, a soothsayer. Vossius is, however, of opinion, that it is derived from the Hebrew verb, חש, to seek out, or inquire diligently. Of all these various suppositions, I am most inclined to adopt the last, and there can hardly be a doubt, that this verb is the root of the Saxon word *Dru;* yet, as I may be mistaken in my ideas on this head, I shall be happy in having the error pointed out, and the true derivation given; for however unnecessary the tracing of words to their origin may appear to some, yet, I doubt not, there are many who will agree, that it is both a profitable and pleasing employment, particularly when we find, (as is mostly the case), that all words may, directly, or indirectly, be proved to originate in that language which the Almighty made use of, to declare his will to men.

ECHO.

"Sweet Echo, replies to the name."

The word echo, according to Heathen Mythology, is derived from Echo, the daughter of Aer and Terra. Juno, condemned her to repeat nothing but the last word of those who asked her any question, because she had offended her.

FINIS.

The word Finis, was first used at the termination of a book, in the year 1600; before that period it was marked with this character <, called *cornis,* and which may be met with now, in the libraries of antiquaries; nay, indeed, may occasionally be stumbled upon, amid the heterogenous collection of a book stall.

GRENADIER.

It was the province of the grenadier company of a regiment, in times past, to carry with them a kind of missile, which was used at sieges, called a Grenade, which, when ignited, was thrown among, or against the besieged; hence originated the term Grenadier.

GINS.

The species of snares or engines, called Gins, and which are used for ensnaring game, vermin, &c. derive their appellative from a corruption of the word Engine.

GIPSEY.

This term, which is given to a race of itinerants, is derived from Egyptian; or, in other words, a race of people from Egypt. How long since they first emigrated from there, the ablest writers have merely conjectured. It is generally believed, however, that they quitted Egypt when attacked by the Turks, in 1513. Germany, is the most famed for them; they have their own laws, rules, and regulations of society; and although generally considered and treated as vagabonds, yet, as a witty writer observes, "there is only this difference between them and us; their people rob our people, and our people rob one another."

GENTLEMAN.

Chamberlayne says, that in strictness, a gentleman is one whose ancestors have been freemen, and have owed obedience to none but their prince; on which footing, no man can be a gentleman, but one who is born such. But among us, the term gentleman is applicable to all above yeomen; so that noblemen may properly be called gentlemen.

In our statutes, *gentilis homo*, was adjudged a good addition for a gentleman; 27 Edward 3d. The addition of knight is very ancient, but that of esquire, or gentleman, was rare before 1st Henry 5th. Sir Thomas Smith, who wrote in the time of Edward 6th, on the dignity and titles, says, "as for gentlemen, they be made *good cheap* in this kingdom, for whosoever studieth the laws of the realm, who studies in the Universities, who possesses the liberal sciences, and, to be short, who can live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, he shall be called master, and shall be taken for a gentleman."

In "Bird's Magazine of Honour," printed in the year 1642, is the following description of the term gentleman: "and whoever studieth in the Universities, who professeth the liberal sciences, and, to be short, who can live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, he shall be called master: for this is the title that men give to 'squires and other gentlemen. For, true it is with us, as one said, *tanti eris aliis quamti tibi fueris:* and, if need be, a king of heralds shall for money, give him arms newly made and invented, with the crest and all; the title whereof, shall pretend to have been found by the said herald in perusing and viewing of old registers, where his ancestors in time past had been recorded to bear the same; or, if he will do it more truly, and of better faith, he will write, that former merits of, and certain qualifications that he doth see in him, and for sundry noble acts which he hath performed, he, by the authority which he hath, asked of the heralds in his province; and of arms, give unto him and his heirs these, and these heroical bearings in arms."

GAZETTE.

Newspapers were of Italian origin, and were called *Gazettas*, from *Gazerras*, i. e. Magpies or Chatterers; and from whence came the term Gazette, a name given to a publication, whose columns give authenticity and authority to all that appears therein.

GUINEA.

During the reign of Charles 2nd, when Sir Robert Holmes, of the Isle of Wight, brought gold dust from the Coast of Guinea, that piece of money, so highly favoured, and so long in circulation, first received its name in this country.

GEHO!

A learned friend of Mr. Brand's, says, "the exclamation Geho, which carmen use to their horses, is probably of great antiquity. It is not peculiar to this country, as I have heard it used in France. In the story of the milk maid who had kicked down her pail, and with it all her hopes of getting rich, as related in a very ancient collection of apologues, entitled "Dialogus Creaturanem," printed at Gouda, in 1480, is the following passage: "Et cum sic gloriaretur, et cogitaret cum quanta gloria duceretur ad illum virum super equum dicendo *gio, gio*, cepit pede percutere terram qua si pungeret equum calcaribus.

HOCUS-POCUS.

Hocus-Pocus is derived from *hoc est corpus*, the form of consecrating the sacramental bread in the Romish church.

HURLY-BURLY.

Hurly-burly is said to owe its origin to Hurleigh and Burleigh, two neighbouring families, that filled the country around them with contest and violence.

HOST.

This term, used in the Roman Catholic Church, is derived from the Latin word, *Hostia,* meaning a victim. It is a consecrated wafer, of a circular form, composed of flour and water.

HAGGIS.

The savoury haggis (from *hag*, to chop,) is a dish commonly made in Scotland, in a sheep's maw, of its lungs, heart, and liver, mixed with suet, onions, salt, and pepper; or of oatmeal mixed with the latter, without any animal food.

HONOUR.

" —— Honour's but a word
To swear by only in a lord
In other men 'tis but a huff,
To vapour with instead of proof,
That like a wen, looks big and swells,
Is senseless, and just nothing else."

HONESTY.

" *Diego.* Mungo, can you be honest?
Mungo. Vat you give me; Massa?"

The term honesty, is derived from *Honestus,* a Grecian slave, whose integrity was such, that although liberty, and an immensity of gold awaited him, would he but betray a secret he possessed, refused so to do; alledging, that liberty and gold, were of little value to him who had lost self esteem.

Honesty, however, is a very different matter now:

" O monstrous world!
Take note, take note, O world!
To be direct and honest, is not safe."—*Othello.*

HUSTING.

The term Husting, or Hustings, as applied to the scaffold erected at elections, from which candidates address the electors, is derived from the Court of Husting, of Saxon origin, and the most ancient in the kingdom. Its name is a compound of *hus* and *ding*; the former, implying a house, and the latter a thing, cause, suit, or plea; whereby 'tis manifest, that Husding imports a house or hall, wherein causes are heard and determined; which is further evinced by the Saxon *dingere,* or *thingere,* an advocate, or lawyer.

HERMAPHRODITE.

" One of the marvellous works of nature."

This term, as applied to one, partaking of the nature of the two sexes, is derived from *Hermaphroditus,* the son of Hermes and Venus. The nymph Salmacis fell in love with him, and begged of the gods, that their bodies might be always united and make but one.

HAVERSACK.

Cobbett says: " a soldier's haversack means a thing to put havings into. It is made up of two French words, *avoir* and *sac.* Avoir, means, to have; when used as a noun, it means property, goods, things possessed, or havings; and when a soldier has once got any thing into this sack, be it lamb, or fowl, or goose, the having is very safe I assure you!"

HAMMOCK.

The natives of Brazil used to sleep in nets composed of the rind of the Hamack Tree, suspended between poles, fixed tight in the ground. Hence the Sailor's Hammock derived its name.

JUSTICE.

This word is derived from *Justitia*, the daughter of Jupiter and Astrea. She is represented in the figure of a young virgin, holding in one hand a balance, and in the other a naked sword. She was also, says Heathen Mythology, called Themis.

JANISSARY.

As the Mamelukes are the militia of the Egyptian Pachas, so the Jannissaries are the militia of the more immediate empire of Turkey; and although the Sultans of the Turks are more powerful than the Pachas, yet the Jannisaries have ever exercised over them a great controul.

Another writer says, the recent insurrection and subsequent suppression of the corps of Jannissaries, whose name hereafter is by proclamation devoted to execration, in the Turkish dominions, had their rise in the time of Amurath I., who made a successful irruption into the provinces on the Danube, and he was there advised to incorporate the body of his youthful captives into his army, instead of looking for new recruits to the original seat of his tribe. The advice was followed, says Gibbon, the edict was proclaimed, many thousands of the European captives were educated in religion and arms, and the militia was consecrated, and named by a celebrated dervish. Standing in front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "let them be called Jannissaries, (*Yeni-askeri*, or new soldiers;) may their countenance be ever light; their hand victorious; their sword keen. May their spears always hang over the heads of their enemies, and wheresoever they go may they return with a white face." Such, adds the historian, was the origin of those haughty troops; the terror of the nation, and sometimes of the sultans themselves. For 200 years, namely, from the end of the 14th to that of the 16th century, the force thus obtained by incorporating in the Mussulman army the fifth of Christian captive youths, and the tenth of the youths of the conquered villages, with the slaves of the sultan, composed the flower of the Turkish armies; and so long as the first sultans ruled their nation from the heart of their camps, and declared their decrees from the Imperial Stirrup, their obedience was secured, and there never was a fitter instrument of war and conquests. Of their subsequent debasement and dispersion we are sufficiently informed.

KLOCKE, i. e. CLOCK, OR BELL.

Baron Holberg says, he was in company of men of letters, when several conjectures were offered concerning the origin of the word *campana*, a klocke, (i. e. bell) in the northern tongues. On his return home, he consulted several writers. Some, he says, think the word klocke to be of the northern etymology; these words, *ut cloca habeatur in ecclesia*, occurring in the most ancient histories of the north. It appears from hence, that in the infancy of Christianity, the word *cloca* was used in the north instead of *campana*. Certain French writers derive the word *cloca* from *cloche*, and this again from *clocher*, i. e. to limp; for, say they, as a person who limps, falls from one side to the other, so do klocks (bells) when rung. Some have recourse to the Latin word *clangor*, others to the Greek *καλεω*, I call; some even deduce it from the word *cochlea*, a snail, from the resemblance of its shell to a bell. As to the Latin word *campana*, it was first used in Italy, at Nola, in Campania; and it appears, that the greater bells only were called *campana*, and the lesser *nola*.

The invention of them is generally attributed to bishop Paulinus; but this certainly must be understood only of the religious use of them; it being plain, from Roman writers, that they had the like machines, called ***tintinnabula***.

KEEL.

This term, as applied to vessels, is derived from *ceol*, a term for ships among the Anglo-Saxons. Another writer says, we fetch the origin of the word keel, from the *keles* of the Greeks, and the *celox* of the Romans; a small swift sailing vessel.

LIVERYMEN.

Upon the demise of Canute, a *witena gemote*, or convention of wise men, was held at Oxford; where earl Leofric, and most of the Thanes on the north side of the river Thames, with the Lidymen of London, chose Harold, king. Lidymen, is by the translator of the Saxon annals, rendered *natuæ*, i. e. mariners. This translation seems very inconsistent with the honour of the city, to choose one of its fraternities to represent it on so solemn an occasion; but as I take Lidymen, (says Maitland) to mean *Pilots*, which the directors, or governors of cities may not improperly be called, I am of opinion, that the city representatives at Oxford, were the magistrates, and not the mariners of London. Be that as it will, it suffices to show, that this city then was of such distinction, grandeur, and power, that no national affair of importance was transacted without its consent; for in this case, the Saxon annals are very plain, that none else were admitted into this electoral convention, but the nobility, and the Lidymen, or Liverymen, of London.

LIBRARY.

Library, is derived from *liber*, which signifies the inner bark of trees, of which the Egyptians made their records.

LULLABY.

Lullaby, or L'Elaby, from a supposed fairy, called Ellaby Gathon, whom nurses invited to watch the sleeping babes, that they might not be changed for others. Hence changeling, or infant changed.

LADY.

It was at first *leafdian*, from *leaf*, or *laf*, which signifies a loaf of bread, and *dian*, to serve. It was afterwards corrupted to *lafdy*, and at length to *lady*. So that it appears, the original meaning of the term implies, one who distributes bread. The true lady is one who feeds the poor, and relieves their indigence.

LAMB'S WOOL.

This constant ingredient of a merry-making, on Holy Eve, especially in Ireland, and which is a preparation of roasted apples and ale, is thus etymologized by Vallancy: " the first day of November was dedicated to the angel presiding over fruits and seeds, &c. and was therefore named *La Mas Ubhal*, i. e. the day of apple fruit, and being pronounced *lamasool*, the English have corrupted the name to *lamb's wool*.

LOVE!

"Oh! what was love made for, if 'tis not the same,
Thro' joy and thro' torments, thro' glory and shame?
I know not, I ask not, if guilt's in that heart;
I but know that I love thee, whatever thou art!"

The philosopher, in asking himself the question, what is love, solves it by asking another question, what is an animal, or what is man? Looking at mankind, he finds them of two sexes, male and female, varying but little as to external form, or internal character. He finds that they possess the same passions, have the same desires, live by the same means, and with the difference of the female being the body qualified to "increase and multiply" the species, he sees them in almost every respect alike.

But still, what is love? It is simply this, an unity of mental and physical desire for an object, whom we hope, and think, possesses a reciprocal identity: a passion which, however, may approach to satiety as regards its physical concomitants, in the same ratio, increases, as regards (where reciprocity exists) its mental attachments.

MINSTER.

This term, as applied to our cathedrals, such as West Minster, York Minster, Lincoln Minster, is a corruption from Monastery, these buildings in earlier times having monasteries attached to them.

MAUSOLEUM.

The term Mausoleum, as applied to the sepulchres of the great, is derived from the following:

Mausolus, a king of Caria, who, after the death of his wife, Artemesia, erected so superb a monument to her memory, that it was admitted to be one of the seven wonders of the world, and was called the Mausoleum.

MATRIMONY.

"O Matrimony! thou art like
To Jeremiah's figs—
The good, are very good indeed,
The bad—too sour for pigs!!"

It was formerly wedlock, when man took his wife for a help mate; but when settlements became the leading feature, the state then degenerated into a matter of money, and which term has entailed upon us the less expressive one of Matrimony.

MAMELUKE.

"'Tis sung, there is a Mammaluke
In foreign land, 'yclep'd———."

The militia of the sultans of Egypt, are called Mamelukes. The term signifies a servant, slave, or soldier; they were commonly captives, taken from among the Christians, and instructed in military discipline, and were not allowed to marry. Their power was great, for, besides that the sultans were chosen out of their body, they disposed of the most important offices of the kingdom; they were formidable about 200 years, till at last Selim, sultan of the Turks, routed them, and killed their sultan near Aleppo, 1516, and so put an end to the empire of the Mamalukes, which lasted 267 years.

MAN.

> "How poor, how rich, how abject, how august,
> How complicated, how wonderful is man."

This appellation given to the male sex, to distinguish them from the female, is derived from the Saxon word *mang*—signifying among. It is somewhat difficult, in giving the etymon of some words, terms, or appellations, to manifest the reason for the expression used; among others is that of the Saxon term *mang*. Most writers agree, however, that it was used by our ancestors as the distinguishing appellative from the other sex. The rest is left to conjecture. It has been suggested, that the human being was thus denominated by them, because *among* the rest of the creation he was the only one created in the likeness of his Creator; this, however, is after all, a little far-fetched, and it is imagined we must be satisfied with a denomination which use and harmony have rendered alike familiar, without prying too minutely into its uncertain origin.

NEWS.

> From North, East, West, and South, the solution's made,
> Each Quarter gives account of War and Trade.

PANIC.

It sometimes happened with the ancient Greeks, well disciplined and brave as their armies are, that a body of troops, without any attack being made or threatened, would take upon themselves to disperse and fly for their lives, leaving their camps and baggage, throwing away their arms, running over hill and dale for days and nights together, till their legs and their fright wore out together. As they were philosophers enough to know, that there would be no act without a motive, they excused themselves on these occasions by saying, that the god Pan, a shaggy and venerable person, with goats' feet, had appeared to them, and that it consequently became them, as pious persons, to do their utmost to break their necks in a fright. Hence the phrase, "Panic Terror." Whether the god Pan appeared in the city of London, a short time ago, is not known, but it would be extremely difficult, for many who were affected by terror, to find a better cause.

PORCELAIN.

Whitaker, in his account of the course of Hanibal over the Alps, says, that the term Porcelain comes from Puslain, which has a purple coloured flower, like to the ancient China, which was always of that colour.—Vol. I. 8vo. 1794, page 55.

PARSON.

Selden says, though we write Parson differently, it is but Person; i. e. the individual person set apart for the service of such a church; and it is in Latin *persona*,—and *personatus* is personage.

PERJURY.

> "And there is no London Jury, but are led
> In Evidence, as far by common fame
> As they are by present deposition."

The word Perjury is derived from *perjurii*,—false sworn. It is defined by Sir Edward Coke, to be "a crime committed when a lawful oath is administered, in some judicial proceedings, to a person who swears wilfully, absolutely, and falsely, in a matter material to the issue or point in question; and subornation of perjury is the offence of procuring another to take such a false oath, as constitutes perjury in the principal."

RACE.

The Arabs call their thorough-bred horses, Race-horses, or horses of a family, or Race, because they can trace their families or breeds as high as a Welsh pedigree. The Iman is at once both priest and civil magistrate, and it is equally his duty to register the birth of children and the foaling of brood mares.

On the sale of one of these horses, the Iman delivers a certificate of the pedigree, carefully copied from his register to the buyer, of which an Arab is as proud as if it were his own pedigree. As these horses of race, or family, were, in Europe, bred only for the course, we evidently, in preserving the French expression, *cheval de race,* or race-horse, gave the name of Race to the course itself, being a contest between race-horses, from whence the expression became popular to denote any contest in running.

THE SWALLOW.

" The Martin and the Swallow,
Are God Almighty's birds to hallow."

The term Swallow is derived from the French *Hirondelle*,* signifying indiscriminately voracious.

The Swallow makes its first appearance in Great Britain, early in Spring; remains with us during Summer, and disappears in Autumn. The four species which inhabit this island, are also found during summer, in almost every other region in Europe and Asia, where their manners and habits are nearly the same as in this country. In the more southern parts of the continent, they appear somewhat earlier than in England. The distinguishing marks of the swallow tribe are :—a small bill; a wide mouth; a head large in proportion to the bulk of the body, and somewhat flattish; a neck scarcely visible; a short, broad, and cloven tongue; a tail mostly forked; short legs; very long wings; and a rapid and continued flight. No subject has more engaged the naturalist in all ages, than the brumal retreat of the swallow; neither is there any subject on which more various and contrary opinions have been entertained. Some have supposed that they retire at the approach of winter to the inmost recesses of rocks and mountains, and that they there remain in a torpid state till spring. Others have conjectured that these birds immerse themselves in the water at the approach of winter, and that they remain at the bottom in a state of torpidity, until they are again called forth by the influence of the vernal sun. Dr. Foster admits that there are several instances on record, of their having been found in such situations, clustered together in great numbers, and that, on being brought before the fire, they have revived and flown away. But he thinks that few of the accounts were well authenticated; and that the celebrated John Hunter, and Mr. Pearson, clearly prove, from various experiments, that these birds cannot continue long under water without being drowned. The Doctor does not deny that swallows have occasionally been found under water; but he attributes their having been found in such situations to mere accident. As it is well known that, towards the latter end of autumn, swallows frequently roost by the sides of lakes and rivers; he therefore supposes that a number of these birds had retired to roost on the banks of some shallow and muddy river at low tide; that they had been induced by the cold to creep among the reeds and rushes which might grow in the shallow parts of the river, and that while in that situation, driven into a state of torpidity by the cold, they had been overwhelmed, and perhaps washed into the current, by the coming in of the tide. However, Dr. Forster clearly shows, that swallows are birds of passage, and produces the accounts of mariners, who had seen these birds many hundred miles out at sea, and on whose ships they had alighted to rest, almost exhausted with fatigue and hunger.

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* Literally a marshy place, that absorbs or swallows what comes within its vortex.

SCEPTIC.

> " Whatever Sceptick could inquire for,
> For every why, he had a wherefore."
> *Hudibras.*

The word Sceptic is from the Greek σκέῆεαζ, *quod est considerare, speculari.* Pyrrho was the chief of sceptic philosophers, and was at first, as Apollodarus saith, a painter, then became the hearer of Driso, and at last the disciple of Anaxagoras, whom he followed into India to see the Gymnosophists. He pretended that men did nothing but by custom, that there was neither honesty, nor dishonesty, justice nor injustice, good nor evil. He was very solitary, lived to be 90 years old, was highly esteemed in his country, and created Chief Priest. He lived in the time of Epicurus and Theophrastus, about the 120th Olympiad. His followers were called Pyrrhonians, besides which they were named the Ephectics, and Aphoreticks, but more generally Scepticks,—i. e. men who doubted.

This sect made their chiefest good to consist in a sedateness of mind, exempt from all passions; in regulating their opinions and moderating their passions, which they called Ataxia and Metriopathia; and in suspending their judgment in regard of good or evil, truth or falsehood, which they called Epochi. Sixtus Empiricus, who lived in the second century under the Emperor Antonius Pius, writ ten books against the Mathematicians, or Astrologers, and three of the Pyrrhonian opinion.

SENATOR.

The term Senator, says Maitland, is derived from the Saxon *Senex,* which has a similar meaning to the Saxon word *Ealderman,* alderman, or old man.

STATHE.

Stathe, Stade, and *Steed,* are Anglo Saxon terms, formerly applied to single fixed dwellings, or to places on the banks of rivers, where merchandize was stored up, and at which vessels could lie to receive it. In 1338, the Prior of Tynemouth let, for two years, at 40*s*. a year, a plot of ground in Newcastle, upon which sea coal had usually been laid up, and which was at the west end of a house, upon the Stathes, which in modern language is, as if one said, upon the Wharf, or upon the Quay.

TAWDRY.

At the annual fair in the Isle of Ely, called St. Audrew's fair, much ordinary but *showy* lace was usually sold to the country lasses, and St. Audrey's lace soon became proverbial; and from that cause Tawdry, a corruption of St. Audrey, was established as a common expression to denote not only lace, but any other part of the female dress, which was much more gaudy in appearance than warranted by its real quality and value.

TERM.

"Now *Monsieur Term* will come to town,
The Lawyer putteth on his gown;
Revenge doth run post swift on legs,
And 's sweet as muscadine and eggs;
And this makes many go to law
For that which is not worth a straw,
But only they their mind will have,
No reason hear, nor Counsel crave."

Term is derived from Terminus, the heathen God of boundaries, landmarks, and limits of time. In the early ages of Christianity, the whole year was one continued term for hearing and deciding causes; but after the establishment of the Romish church, the daily dispensation of justice was prohibited by canonical authority, that the festival might be kept holy.

Advent, and Christmas, occasioned the winter vacation; Lent and Easter, the Spring; Penticost the third; and hay-time and harvest, the long vacation, between Mid-summer and Michaelmas. Each term is denominated from the festival day immediately preceding its commencement; hence we learn the term of St. Hilary, Easter, the Holy Trinity, and St. Michael. There are in each term days called *dies in banco* (days in bank), that is, days of appearance in common bench. They are usually about a week from each other, and have reference to some Romish festival. All original writs are returnable on those days, and they are therefore called the *return days.*

TOMB STONE.

The compound word Tomb-stone, which signifies a tablet, on which is inscribed the virtues, or peculiarities, of the deceased, is derived from *toma*, a volume. The hillocks of earth, over the majority of graves, originated from the Roman Tumuli, or Mound, which they placed over their dead, and those who are at all versed in history, are aware, that a great many of our artificial hills are the Tumuli of numbers who have been slain in battle.

VOLUME.

Volume is derived from the Latin *volvo*, to roll up, the ancient manner of making up books, as we find in Cicero's time, the libraries consisted wholly of such rolls.

WALLOON.

The Body Guard of the Spanish monarch, denominated the Walloon Guard, receive their name from the Walloons, a people in the Low Countries, so called. They were famed for making and dyeing fine Woollen Cloths. The Duke of Alva, who was Governor of the Netherlands for Philip 2d of Spain, in order to flatter those whom he ruled, selected a body guard from among the Walloons for the Spanish monarch, and gave to it the appellation of the Walloon Guard, or Walloon Guards.

WHOOHE!

Whoohe! a well known exclamation to stop a team of horses, is derived by a writer, in the "Gentleman's Magazine," 1799, from the Latin.

"The exclamation used by our waggoners when they wish to stop their team for any purpose (an exclamation which it is less difficult to speak than to write, although neither is a task of great facility), is probably a legacy bequeathed us by our Roman ancestors; precisely a translation of the ancient *Ohe!* an interjection strictly confined to bespeaking a *pause*—rendered by our lexicographers,—enough! oh, enough!

WHIFFLER.

This word, which we so often meet with in Shakspear's plays, is a term, Mr. Douce says, "undoubtedly borrowed from *whiffle*, another name for a fife, or small flute; for whifflers were originally those who preceded armies, or processions, as fifers, or pipers: in process of time, the word whiffler, which had always been used in the sense of a fifer, came to signify any person who went before in a procession." He observes, that Minshew defines him to be, a club or staff bearer, and that it appears, whifflers carried white staves, as in the annual feast of the printers, founders, and ink-makers, as well as in funeral processions, &c.

WAITS.

The term Waits, as applied to our midnight musicians, is derived from the simple circumstance of *waiting* upon us during the hours of sleep. It has been presumed that Waits in very ancient times meant Watchmen, and that they were minstrels at first attached to the King's Court, who sounded the watch every night, and prevented depredations.

WIFE.

"Domens et placens uxor."—*Horace.*

"Thy house, and (in the cup of life
That honey drop) thy pleasing wife."

This term, appropriated to a man's better-half, as she is termed, is derived from the Saxon *husewyf*, or house-wife—signifying one who has the superintendance of household affairs. *Wyf*, or *wyfe*, but as it is now spelt wife, implying a matron.

WINE.

This appellation of the "juice of the grape," is derived from the Saxon word *wyn*. October was called *Wyn-monath;* and albeit they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining.

WOMAN.

" ———— And this is Woman's fate—
All her affections are called into life
By winning flatteries, and then thrown back
Upon themselves to perish: and her heart,
Her trusting heart, filled with weak tenderness
Is left to bleed and break."

Our Saxon ancestors, in order to distinguish the sexes, called the male Man, and the female Womb-man, but which has in the course of time been corrupted (perhaps our squeamish sensitives would say improved) into Woman. There is something, however, to a manly mind, so truly delightful in the associations connected with the etymology of the appellation, used to distinguish the female from the male sex, that a mere notice of it cannot be expected to suffice. The cruel and reckless neglect, which the female sex are but too often subject to, would, one would suppose, less frequently occur, were the simple origin of their appellation brought oftener to mind. The ignorant may plead their ignorance as an excuse; but the bitter treatment this weaker part of humanity too often experience, arises most generally from those who should have no such excuse to offer. But, alas! like "the flower plucked in the morn" to be admired and caressed, when satiated with its odours, are cast away to perish, amid the desolating frowns of those, who, in their own esteem, are "holier than they."

"The odour from the flower is gone,
Which thy kisses breath'd on me;
The colour from the flower is flown,
Which glow'd of thee, and only thee!"

Thus imagination, nay, sad reality, places before us the complaint of the deserted female; perhaps, at last, through cruel neglect, reduced to that state—"abhorring all, and by all abhorred. Reader, if in thy thoughtlessness thou hast injured such an one, think but on thy own origin, think but on the etymology of the appellation of the female sex, and thou wilt not, canst not, entirely forsake her.

WARDMOTE.

Wardmote is a compound of the words Ward and Mote, i. e. the Ward Court; for in London parishes are as towns, and wards as hundreds; wherefore the Ward Court resembles that of the Leet in the County: for as the latter derives its authority from the county court, so does the former from that of the Lord Mayor; as is manifest by the annual precept issued by the Lord Mayor to the several Aldermen, for holding their respective Leets, for the election of proper officers in each Ward.

WAPENTAKE.

There have been several conjectures as to the origin of this word; one of which is, that anciently musters were made of the Armour and Weapons of the inhabitants of every hundred, and from those they could not find sufficient pledges of their good abearing, their *weapons* were *taken* away, and given to others; whence it is said this word is taken. Wilkins, an old writer, says, "In England every man was a soldier, and the county meetings were styled 'wapen-takes,' from the custom of going armed to the assembly, and of touching the spear of the magistrate, to shew the readiness of each man for action. Slaves, he says, were not suffered to carry arms about them: the very gift of a weapon conferred freedom. On the other hand, the free man never stirred abroad without his spear; and laws were actually made to guard against the damages occasioned by the careless bearer."

The word is of Saxon origin, says another authority, the meaning whereof is the same as hundred, a division of a county so called, because the inhabitants *did give up their arms* in token of subjection. With King Alfred, the dividing of this kingdom into counties originated, and of giving the government of each county to a sheriff; these were afterwards divided into hundreds (some say from its containing a hundred families, or from its furnishing a hundred able men for the king's wars), of which the constable was the chief officer. These grants were at first made by the king to particular persons, but they are not now held by grant or prescription; their jurisdiction being devolved to the county court; a few of them only excepted, that have been by privilege annexed to the crown, or granted to some great subjects, and still remain in the nature of a franchise."

THE END.

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